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THE
CHURCHMAN

JANUARY, 1893.

ART. I.—LESSONS FROM THE CHARACTER OF THE
MOTHER OF OUR LORD.

A QUIET DAY ADDRESS.

Part II.—Reverence for Independence and Self-Suppression.

NEED I remind you that one quality of the Christian minister for his work must be meekness? "In meekness," says the Apostle, "in meekness instructing those that oppose themselves." And this meekness is the meekness which has its root in faith, since it is a meekness which is strong in this, that it does not lose sight of God's secret working and God's loving purpose for the souls of men. It remembers Him who can soften the heart and guide the spirit. It is a meekness exercised in the reverent recollection of Him who can give them repentance by the acknowledgment of the truth, and the power of recovery from the snares and perils which surround them. And ought not the remembrance of the work which God is doing towards souls to stay our harshness, and turn our haste into meek patience? Ought not meekness in us to be allied with the recognition of the great Divine purposes, which are not always known to us, seeing that He leads blind souls by paths that they know not, and fulfils Himself in many ways? Would not calmness of trust and tenderness towards struggling souls be ours if we could live more in the recognition of God's purposes, and less for the thought of our own will? Would not the gift of a higher sagacity also be ours if we could thus show forth our work of ministry with the meekness of wisdom?

II. It is here that we may fittingly pass to the second feature of the Virgin's character which I have noted, viz., Reverence for the individual Independence of Souls. Let us call to mind two scenes. The first is the scene in the temple.

After three days' search Mary and Joseph found our Lord there. The mother breaks out into the natural expostulation, "Why hast Thou thus dealt with us?" The answer of our Lord lays down the principle that each soul has its mission, given it of God, which must be sought and fulfilled: "Wist ye not that I must be about My Father's business?"—or "in My Father's house?" It does not matter which reading we adopt; the principle either way is the principle that the spirit must seek its purpose and duty. It is the gentle hint of His own independence—or say, rather, of the all-prevalence of the call which is higher than the call of earth.

It was an answer which perplexed Mary, but it gave to her the clue to the life of her Son. She saw that she must not expect always to direct that the mode in which He would reveal His mission and work would be the mode and fashion she might have expected or even wished. Mary may have shared some of those thoughts and expectations which filled the minds of the disciples. It is, at any rate, safe, I think, to say that she probably was saturated with the same class of Messianic expectations which were accepted so widely by the country men and country women. She could hardly divest her mind of the material hopes which had interpenetrated the national life and thought. But however that may have been, she early learns that the mode of His manifestation was beyond her control or direction; that she must be content to stand aside and watch the slow development of a Divine working which wrought independent of her human expectations and tender solicitude. Here is the beautiful trait of her character, that she did so quickly apprehend this thing. She realized that the Divine power and wisdom must work in its own way; she realized, even though she did not understand fully, the working of the Divine power; she kept a sweet watchfulness and a true reverence for it alive in her heart.

Recall now the other scene, the marriage at Cana of Galilee. Note how clear and calm is her perception. She accepts His words, and understands that He will work His work in His own way and at His own time. Her reverence for the Divine working and her trust in the Divine methods is complete.

And the lesson remains for us. Our earnestness for the good of souls sometimes betrays us into an eager desire to overdirect their growing life; we are right, emphatically right, when we seek to lead them to the perception of the highest and deepest truths we know. But may we not mistake the method for the truth, the form for the reality? May we not imagine that the steps of their development must be just like our own, or exactly after the fashion of our expectations? May we not in the very pressure of our zeal forget

that beside ourselves there is another working in the hearts of men, and that that other is God? Do we not too often leave out of our calculation the truth, which I think is being slowly forgotten by the Church, that God the Holy Ghost is the Lord, and that He is the giver of life; and that therefore when the life of Christ forms itself in human souls, it forms itself after the order and method, not of our thoughts, but of His wisdom, who divides to every man severally as He will? His order is not the stiff and meagre order of our little garden plot, but the wide and varied order of the kingdom of life. He has differing missions for the differing capacities of men. He has different modes of maturing men's souls for the work to which they are destined. We like to pattern the souls committed to our care after our pattern, perchance. He works in stronger ways, and sometimes we are tempted to regard His ways as strange; we fail to realize that they are His ways. Souls seem to us to be going wrong. Why do they thus or thus? And yet, perhaps, this is the way the Spirit leads them, and thus they are finding their way to the mission before them. Is it not well that we should recognise that after all souls are not *ours*, but God's? We may plant and sow, and nourish and pray, but finally and truly, the souls of men belong neither to Paul, nor Apollos, nor Kephass; but they are Christ's. And being His, we must be prepared for, and be ready even to smile trustfully upon, their ripening in unexpected ways. They have learned, perhaps, all we have to teach. God leads them to other teachers, that so they may grow up to Him in all things, which is the Head. Christ's—not man's—such is the Christian. We, like the Blessed Virgin, may sometimes be perplexed, troubled, at the unexpected changes and developments in the lives and characters of those we have cared for. But, let us have the reverent Spirit which recognises that the Divine power is at work, and will work in His own way. Let us remember that we do not, and cannot, do all the work which needs to be done in the forming of Christ in the hearts of men. We are not the only workers; we are fellow-workers with another, and that other is God. He works all things after the good pleasure of His will. To realize this is to gain a patient and tranquil spirit, a larger and a more stalwart faith. It will deliver us from the pettiness of personal irritation and wounded vanity, and from the gloom of a needless and faithless despair. We shall thus more humbly rely upon God, and more reverently regard the souls of those whom God has committed to our charge.

The Intellectual Integrity of which I have spoken as a feature of the character of the Mother of our Lord is closely allied (I think, at least), psychologically speaking, with the

feature we have noticed—the reverent regard for the independence of souls.

It may seem strange to speak of Intellectual Integrity as a feature of character. But let me explain what I mean. There is a moral integrity which we do understand. It is the integrity which makes a man refuse to stain or tarnish his honour by unworthy deeds. It touches the departments of life in which we have dealings with our fellow men, and in which to speak truth, to be just and true in all our dealing, and to be honourable in word or deed, are the simple requirements of an upright character. But there is an integrity which is of a rarer kind; it is the integrity which insists upon a scrupulous truthfulness in the domain of our thoughts. There are hundreds of men who would not cheat their neighbours in commerce or goods, who yet cheat themselves in the formation of their opinions. There are hundreds of men who would take the most anxious pains to make the minutest examination rather than run the risk of overcharging their fellow men, who yet adopt views upon the most important subjects with a light heart and a heedless brain. There are many who would denounce the sale of inferior and adulterated goods as a fraud and a sin, who think it no wrong to offer to the world as their final conclusions on matters of sacred truth and supreme importance raw, rash and ill-considered statements which they have hastily gleaned from chance quarters, or greedily grasped because they made little demand upon the mind. Such people lack intellectual integrity. It is a sore loss; and the evil which it engenders is a terrible evil. It is a prevalent evil. Few, very few, are free from the infection of it. We see it in the haste which cuts the knot it has not the patience to untie. But intellectual integrity is patient, and can think and wait.

Observe its presence in the Virgin Mary. It is almost the most prominent characteristic of her disposition. Certainly the Evangelist calls attention to it. Klein speaks of her as sceptical in her mental habits. We should not care to use words which might mislead. But there is a good scepticism as well as a bad. There is the doubt which fears to go astray, and which anxiously seeks what is true, grudging no pains and no prolonged reflection to reach it. There is a doubt which distrusts haste in arriving at conclusions. If this be intended, we can have no objection to assigning that spirit to the mother of our Lord, for the story tells of her wise and reverent hesitation, her earnest desire to probe things to the bottom, and to reach the truths about them and a true understanding of them. You remember the verse (Luke ii. 19). But Mary, amid all the bewilderment of the people at the

time, in contrast with the astonished and rapid actions of others (*συνέτηρει*), kept—or rather was keeping, kept keeping—these things, pondering them (*συμβάλλουσα*), turning them over in her heart. So after the scene in the Temple: His parents understood not the saying. But his mother kept—but again the word is stronger: was keeping faithfully, or was watching closely (*διέτηρει*)—all these sayings in her heart.

Here was the disposition which kept watchful and waited till the true significance of what was said and done declared itself. She was not afraid of suspense; she could do without rushing to a conclusion. Her reverent intellect would not adopt hasty judgments or rash views. This is what I mean by intellectual integrity. Psychologically it was allied to the spirit which regarded and revered the independence of others, and could acquiesce in the development of her Son's mission in His own way. Being upright in mind, carefully and patiently truthful, she could understand that the spiritual maturing of others might proceed upon unexpected lines. High truthfulness of mind led to a reverent toleration of the rights of others. The patient caution of her thoughts gave her a vigilant sagacity, and an instinct respecting the Divine purpose and method of working.

It is the opposite spirit—the spirit of haste and impatience; the spirit which cannot keep things in reserve till their meanings become clear; the spirit which urges men to talk of what they do not understand, and to be ambitious of possessing opinions on topics which they have never considered, which destroys the sweet peacefulness of disposition out of which charity grows, and in which the power of ministry may ripen and mature with deeper and truer force than can ever be reached by those whose teaching is little more than the blustering *rechauffées* of miserable handbooks, complete guides, and ready compendiums of so-called religious truth.

Much of this would disappear if this patience of honest thought took possession of our spirits more and more. But real study is rare; we are not a reading people, and the studious habit is less and less among us. And if study is rare, thoughtfulness in study is yet rarer, and honesty in the exercise of thought is rarest of all. And this being so, and lack of studiousness a national failing, let us who are of the clergy—whose function is to teach—set the example of calm, industrious thoughtfulness, nay, anxious reflectiveness, lest by hurried utterances we disturb the faith of our people and the peace of the Church. Only that which is true in the name of the Lord should we speak; and therefore we should speak only what is true in the sense that not only we think it, but we have thought it out; not only that we have studied about

it, but that we have studied it—the very thing in question; and that, having studied, we ponder and turn over the question in its various bearings. This habit will produce another quality, viz., alertness to observe, and courage to question. The mother of our Lord sets the example of this spirit and habit. Is it the message of the angel? Is it the action of simple shepherds? Is it the speech of the child Christ? Mary thinks, treasures, and considers all. Like Mary, we shall find the value of casting in our mind the meaning of what we hear. Everything comes with profit to such an one.

Here is that truthfulness of habit which goes far to sustain calmness of spirit, and which delivers men from the agitations and impatient alarms of little-thinking impulsiveness and narrow-minded omniscience. Cultivate, cultivate—it is life and safety to yourselves, your people, and the Church—this strong, noble intellectual integrity.

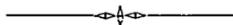
III. There is *Self-Suppression*. The mother of our Lord appears but little in the sacred story. A few verses cover all the record of her. Her very name is only mentioned five times by St. Matthew and only seven times by St. Luke; and these mentions of her are mainly in the earlier chapters. After the narrative of the birth and early years is ended, the figure of Mary almost disappears. We feel its naturalness. This woman with her sweet reasonableness had no noisy self-assertion nor eager self-vaunting in her nature. She appears but seldom, and then only when she is needed. She intervenes at the marriage of Cana because her kindly and quick perception sees the need of the moment, and she would avert the humiliation of the hosts. She appears only once besides during Christ's life of active ministry; but it is fear for His fatigue. We find her at the cross; it is her right and her mother's sympathy which bring her there. All through the story we feel that it reflects truthfully, both in what it says and in what it does not say, the noble self-suppression of her, the Virgin Mother. There is no eagerness to be in the front, just as there is no cowardliness which hangs in the background. The measure of her appearance is the need of the moment—the help of word or sympathy which she can give. It is the measure which a true and simple heart uses in all life. There is no thought of self, and therefore, save where others need her, she seeks no prominence, and then only the prominence which is unavoidable for those who are forward in doing good. This, in a sense, is her chiefest virtue; it is that feature which guarantees the purity of other virtues; it is the quality which belongs to the honest and good heart which brings forth fruit, not to self, but to the honour and

praise of God. It is the foundation of a sterling character; it is the necessity of a Christian life. For what is the Christian life save a life which is lived not unto self, but unto Him which lived and died for us?

And so we pass from the thought of her who exhibited this high self-suppression to the remembrance of how this same quality ought to show itself in us who are called to Christlikeness in our life and ministry. Not self, but Christ; not our honour, but His; not our influence, but His. Yes, this we allow; but do we always allow what follows from this, viz., that our aim should be not to teach souls to depend on us, but on Him? Nay, would not loyalty to this principle lead us to teach them *not* to depend on us, but only to depend on Him? Should we not cultivate in them that independence of us which means dependence on Him? Just as the best teaching is not the doing the task for the child, nor even the showing the child how it is done, but the careful training of the child so that the child can do it for itself, and possess the intelligence and mental courage to face the task alone; so is the highest ideal of ministry the ministry which trains souls to do without us; to face life and duty and temptation alone in the strength of Him who is their Lord and ours. But to realize and to teach this in practice, this ideal of ministry, is hard. Our solicitude concerning souls, which is natural, makes us dread the trusting of souls alone. Our pride is wounded at the thought that they can do without us. But surely our joy should be that they should emerge from childish dependence into that manly estate which is independent; whose faith stands not in the wisdom of man, but in the power of God. Our rejoicing should be, like the Baptist's, that though we decrease, yet the glory of Christ increases, in that He is ever more and more, though we are less and less, to the souls of men. Like the Virgin, this chiefest should be our joy, that our spirits can rejoice in God, the Saviour of ourselves and others. And this should be the desire of our hearts, that though we are not associated in their lives or duties, they have learned from us that not what *we* say, but what He says, must be their duty; so that without any thoughts of self we may have implanted in them her lesson of quick and ready loyalty to His command: "Whatsoever He saith unto you, do it."

W. B. RYON.

(To be continued.)



ART. II.—THE CHRISTIAN MINISTRY NOT A SACERDOTAL PRIESTHOOD.

IF a new priesthood and a continued sacrifice had been instituted under Christianity, it is clear that the sacrifice itself, and the order of men who were to offer it, would have been as clearly indicated as they were under the former law. It would not be left for human ingenuity to wrench out a text from the body of the Christian Scriptures, and so to pervert its obvious meaning as to neutralize and even destroy the whole system of Christianity, and actually to build upon it an earthly kingdom which is contrary in its first principles to the heavenly one instituted by Christ Himself. We cannot but believe that if a sacerdotal and even dynastic system had been contemplated by our Lord, He would have instituted a new Levitical order, and a dynastic succession like that of Aaron, and marked with unmistakable clearness the line in which it should be carried on. But the Petrine claim and that of the episcopate to carry on a sacerdotal succession and a dynastic rule is at once obviated by the principle of a corporate or collegiate succession carried on by the whole Church, a principle we have already established. The "unity of the body," and not the unity of the individual, is the ideal of Christianity—a unity which originates in Christ, and in the union which every believer enjoys in Him. For we are not first one with the Church and then one with Christ. To be "*one in us*" makes union with God in Christ the first principle and point of union, and then union with one another in and through Christ.

To this first union sacerdotalism opposes a fatal obstacle. It erects a wall of separation between the soul and its immediate access with God. We need not such a chamberlain to bring us into the presence of the great King. We need not a second mediator to interpose between the one and only Mediator between God and man, even Jesus Christ. Our great High-Priest is still in His temple, as the typical one was of old. The gates of the living temple are still open to every suppliant. We may all enter, even as Hannah did in the day of her affliction, and no door-keeper in the person of an earthly priest has received any authority to exclude us. "Sirs, we would see Jesus," was the demand of the strangers, who had only heard of this great Deliverer, and the apostles to whom they appealed undoubtedly did not detain them or intercept them in their divinely-inspired request. All who have felt the joy and the comfort of that Divine Presence might well claim a like freedom. And unless the claimant of sacerdotal power can prove his authority for offering up a sacrifice for our sins, to

supplement, and, even in some sense, to supersede the sacrifice of Christ; unless he can prove to us that that sacrifice is still unfinished, still has to be completed by a constant repetition or continuation of it, he has no right to intervene between our souls and the Redeemer, or to deny our immediate access to the throne of grace; else we should be in a worse case than they were who enjoyed only the temporal presence of Christ, but who came to Him without any restraint or intervention. In that peaceful and happy day there was no obstacle, no wall of separation interposed between Christ and all the sorrowers and sufferers who sought His presence. It is only a want of faith in His eternal presence and nearness to us, even in the day of His glory, which has rebuilt in the continued sacrifice and the earthly confessional a wall of partition like that which He came to remove. It is the fruit of a want of faith in His continuance with us which has created in too many minds among us a desire for some visible token that He has not "forsaken the earth"—some vicegerent of Christ upon earth, in derogation of that only "Vicar," who was appointed by Christ Himself, His Holy Spirit, who was to abide with His Church for ever. From the promise of Christ, "It is expedient for you that I go away," the faithful (in the words of Wiclif) "derived the truth that Christ, who promised the faithful to abide with them for ever, wished to remain for ever without any earthly vicar in His heavenly kingdom, in order that they might by aspiring in conversation and desire to heavenly things concentrate their affections in the Lord Jesus Christ."

But what would the sacerdotalists gain even if they could establish their priesthood, their proper altar, and their continuous sacrifice? They would rather be travelling back to the imperfect days of type and shadow, than passing onward to the perfect state of the Church, when even the last traces of our imperfection shall vanish, and the Church shall be completed in glory. Christianity stands midway between the Jewish Church, with its representative priesthood and ritual, and the glorified Church, from which every earthly element and every token of imperfection will pass away for ever. As yet imperfect, it must (as St. Augustine shows) have some few outward signs and sacraments to show that it is still militant on earth. But as it is advancing towards its great consummation, it cannot burden itself with a ritual and ceremonial system, and thus "build again the things it has destroyed." And the heaviest of all its renewed burdens would be a revived priesthood, the return from its high ministerial service of Christ to a kind of "service of tables." Can any title of earthly or heavenly dignity be higher than the simple title of "minister of Christ?" Did the apostles claim any higher one? They

remembered too well that their Lord had come "as one that serveth," and that He commended to them the same service. The faithful servant has a nearer and more confidential relation to his master than the highest priest can have. But in the case of the disciple, Christ has so elevated this service as to declare it to be a friendship. "Henceforth I call you not servants, but friends." The service and ministry remains indeed unchanged in its devotion, but enhanced in its merciful appreciation. We are raised to the high position of the "father of the faithful," and become the friends of God in Christ. Could the highest priesthood bring us nearer to our great High-Priest, or make us dearer to our glorified Master? It would but put us farther from Him; it could but renew the distant relationship of the day when the earthly priesthood was needed, only because the eternal Priest had yet to come.

III. But the history of the Christian ministry, and the nature of its transmission, gives us no less clear an argument against the revival in it of a sacerdotal priesthood. From the deacon up to the bishop, from the bishop to the pope, every officer in it was in earlier ages elected by the whole body of the church or congregation in which he was designated to officiate. Every power and right of ministration was a delegated one, rather representing the whole body than an inherent jurisdiction. This truth, and the consequences arising out of it, greatly obscured in the Middle Ages, were recovered in the synodical period of the fifteenth century by the greatest canonists of the age. Among these, the illustrious Bishop of Avila, Alphonsus Tostatus, was one of the most conspicuous. His view of the origin of ecclesiastical jurisdiction is given us in these words: "Jurisdiction in *act* cannot devolve on a community, but on a determinate person, for it requires action either of judgment or government. But jurisdiction in its origin and in its virtue is in the community, inasmuch as all persons who receive it receive it by means of the community, because they as individuals can exercise it, but not the whole body. And this seems to be the case in regard to the keys of the Church, for these are given by Christ to the whole Church. But as the Church cannot collectively exercise the power, as it is not an individual, he gave it to Peter, in the name of the church." Having shown that the keys were not also given to the other apostles, he proceeds: "They were not given to them as to specific individuals (*destinatis personis*), but as ministers of the church. . . . And since after the death of Peter the keys remain in the Church, the Church can elect a successor to him, and by electing him can transfer to him the same power which Peter had" (in Num. c. xv.). He then illustrates his argument from secular communities and colleges in which the entire jurisdiction is in the community, and adds: "The same appears

evident from the fact that, in the vacancy of a see, the entire jurisdiction devolves upon the chapter, except that of order. For if it existed in the prelate himself it would have expired with him. Whence it appears that the root of the jurisdiction is rather in the Church than in the bishop."

But the undeniable fact that the elective principle ruled also in the matter of orders—that the people constituted even in this case the electorate, and exercised a right of selection which could not be set aside by the clergy who consecrated—proves that the ministry under Christianity is not a sacerdotal one—a truth which the very nature of a proper priesthood most clearly indicates.

For though we can conceive an elective monarchy (as in Poland in former days) it is not so easy to realize an elected priesthood. In the former case the relation is between the people and an individual of their own nature and order; the electors and the elected have a natural equality and a direct relation to each other. But an elective priesthood, in which by popular choice an individual is placed in a new relation with the Deity, is simply an absurdity. It is within the popular power to elect someone to minister to the congregation, and to go forth to preach the Word and minister the Sacraments of the Gospel; but an elective priest, in the proper and sacerdotal sense, would be an anomaly and an incompatibility. A sacerdotal order and dynasty must ever spring from a Divine choice, clearly and supernaturally revealed, as in the case of the former priesthood. None but God can originate such a relation between the creature and the Creator. The Christian ministry rather springs from the necessity of a division of labour among those who in the Gospel have been called, one and all, into the closest relations with Christ, and form a universal, though spiritual priesthood, than from a separation of class or distinction of caste. All cannot become apostles, or all prophets, or all teachers, though all have some labour to undertake and some ministry to fulfil. It is in this unbroken unity of origin and equality of membership that the work of the Church is to be carried on and the union of all its parts preserved and consolidated. From this point of view alone we can look on to the fulfilment of those glorious promises which form the bright horizon of our faith, and see them in all their brightness, distant, indeed, as yet, but ever within sight of the believer, who, like the saints of old, "sees them afar off, and is persuaded of them, and embraces them."

Finally, let us bear in mind that the ideal of the Christian religion is that of a Saviour, a Companion and a Guide ever near us—visible to our faith, felt in our life. It was only when the consciousness of this living and life-giving presence died out in the Church that a proper priesthood and a visible

sacrifice was invented to supply its loss. An earthly vicegerent was then substituted for the only representative of His presence which was left us by Christ as His last gift—that Holy Spirit whose presence among us those who created a new priesthood were so little able to realize.

The presence of Christ was sought in the priesthood and in the sacrifice of the Mass, which became rather screens to hide the truth of His spiritual presence than guides to direct us to it. The relations of Christ to the individual believer were merged and lost in those of the Church, and thus the first great tie between our souls and their Saviour was strained, and at last too often entirely broken. Are we safe, are we wise, in invoking the same danger, by admitting the claims of a new sacrificial priesthood, thus renewing in our day that eclipse of faith in the present Saviour which rendered the darkness of the Middle Ages so deep and hopeless?

It was this that rendered the prayers and hymns of that earlier age so cheerless in their beauty, and dimmed the glory which the Gospel has revealed to all flesh. Even the exquisite hymn of Cardinal Newman, "Lead, Kindly Light," has in it too much of the fear and gloom arising from the uncertainty of the constant presence of the living Guide, who, as the Light that lighteth everyone who cometh into the world, clears up to His children not merely the single step of his journey, but lightens all his paths. I once asked the Cardinal to supplement this beautiful prayer with a hymn indicative of this risen glory, this perfect day, which Christ has become to all His people, in the brightness of whose coming "The people that walked in darkness have seen a great light." Let us ever remember that this Light is given not only for our guidance, but for our warmth and life. If this thought be constantly borne in mind we shall never be led to interpose between Christ and our souls a sacerdotal order, through which we shall see Him only "as through a glass darkly." We shall be led to bring others also into the full light of His truth and of His life, and shall "rejoice in the ministry we have received of the Lord Jesus to testify the gospel of the grace of God" (Acts xx. 24).

ROBERT C. JENKINS.



ART. III.—THE OLD CATHOLIC CONGRESS AT LUCERNE.

THE Old Catholics have had two objects before them. One is to win the right of worshipping God according to their consciences; the other, to combine right-thinking Christians in

a joint resistance to the overweening claims of the Papal domination.

A sudden demand was made on them to believe what they not only did not and could not believe, but what they knew as a matter of fact and certainty to be false. They were honest men. They had not had their sense of right perverted, like the Latin races, by a training in Liguori's "Moral Theology," and they could not play the sophist with themselves, as their bishops did, preferring discipline to doctrine, and expediency to truth. They were honest men, and they were learned, and therefore they could not do otherwise than reject the Vatican Decrees, as being not only untrue but also unknown to the purer ages of Christianity. The result was their excommunication from the Papal Church. After this, no course was left for them but to reaffirm their maintenance of the faith of the Church Catholic, freed, however, from the corruptions introduced into it by the Vatican Council and at Trent, and to organize themselves as a religious body within the bounds of the Church of Christ, but separated from the arrogant Church which had attempted to cut them off from communion. They recognised the necessity of the three orders of the ministry, and having already the Presbyterate and the Diaconate, they sought and obtained the Episcopate at the hands of the Old Catholics of Holland, who for two hundred years had been separate from Rome, protesting against her despotism.

Thus their first object was attained, and they became and they are a Church duly organized with the threefold ministry and holding the Catholic Faith, recognised though not favoured by the States, within which its operations are chiefly carried on.

The second object was very near the heart of the great leader of the Old Catholics, Dr. v. Döllinger. At the Old Catholic Congress of Cologne in 1872 a committee of an international character was appointed, consisting of Orientals, Old Catholics, and English and American Churchmen, for the purpose of taking into consideration the points at issue between the churches. The English section of this committee consisted of Bishop Harold Browne, Bishop Christopher Wordsworth, Professor Mayor, and Canon Meyrick, the last of whom acted as secretary in a series of communications which passed between him and Dr. v. Döllinger. After a time Dr. v. Döllinger said that the questions under consideration were rather subjects for *viva voce* discussion than for correspondence. Consequently, in accordance with a design that he had previously conceived, he summoned the two Conferences of Bonn, the first of which was held in the year 1874, the second in 1875. The amount of agreement arrived at in these conferences between Orientals, Old Catholics, and Anglicans was

surprising. Who could have believed that representatives of these three communions could have drawn up Articles of Agreement on the Canon of Holy Scripture, the authority of the original text of Holy Scripture, the liberty and duty of reading Holy Scripture, the use of a language understood by the people, justification, free grace, human merit, works of supererogation, merits of the saints, the number of the sacraments, tradition, the Immaculate Conception, confession, indulgences, commemoration of the faithful departed, the nature of the holy Eucharist? These were the results of the first conference, and we may say that these points were all resolved in the sense which Anglican Churchmen had habitually and as a matter of course sustained. At the same conference Döllinger declared for himself and his colleagues that they did not hold themselves bound by the decrees of Trent, and that they approved of communion in both kinds. This was not all. A committee was appointed to carry on communications after the conference had closed, until such time as another conference could be held, consisting of Döllinger (Germany), Kiréeff (Russia), Rhossis (Greece), Meyrick (England), Nevin (America), and when the year had come round Döllinger summoned the second Conference of Bonn in 1875. Here a formula of agreement was settled respecting the Procession of the Holy Ghost, the point so long at issue between East and West-Anglican Orders was acknowledged, the Roman doctrine of Purgatory and of Masses and Indulgences applied to the souls of the departed was scornfully rejected, and the disastrous effects of the papacy on Europe, which would be intensified by the Vatican Decrees, were pointed out by Döllinger in an exhaustive speech of five hours' duration.

Nothing done at the Bonn Conference! Was there not rather a foundation then laid, on which a federal union of non-Papal Churches is to be hereafter established—a foundation on which an erection is rising before our eyes?

Why did not Döllinger himself continue his work of Anti-papal unification? He would have done so, he would have called a third conference, had he met with support in quarters where it might properly have been expected. Those that met at Bonn were but free-lances; they went home to interest their respective Churches in the cause. But the Oriental Church was afraid of modifying a formula which had served as a barrier against Western usurpation; and though a committee of the Convocation of Canterbury examined and expressed its approval of the Bonn propositions, an unexpected opposition sprang up on the part of Dr. Pusey, who feared to touch not only the *doctrine* of the Divine Procession, but the question of its retention in the Creed of Constantinople, lest

he should shake men's faith. Thwarted in the East and in England, Döllinger refrained from further action, and political complications ensuing prevented anything further being done during his lifetime.

The nearest approach to a resumption and continuation of the Conferences of Bonn is the Congress held at Lucerne, in September, 1892. It was a Congress not confined to German, Swiss and Austrian Old Catholics, but termed international because the Old Catholics of Holland took an equal share in it. And there were present there, as there were at Bonn, representatives from the Oriental Churches, from the Russian Church, from the English, Irish and American Churches, from the Church of Haiti, from the French and German Protestant Communions; and the leaders of the French, Spanish and Italian Old Catholic reforming movements naturally found themselves there. Some of those present had been at Bonn seventeen years ago—Bishops Reinkens and Herzog, Archpriest Janyseff and General Kiréeff, Archbishop Plunket, Dr. Nevin, Canon Meyrick and Rev. J. J. Lias. The reunion of members of so many churches for friendly intercourse in itself carried on the work of Bonn, apart even from the subjects which were brought under discussion.

The members of the Congress began to assemble on Saturday, September 10th, and on Sunday, the 11th, sermons were preached in the English church by Bishop John Wordsworth, of Salisbury, in the morning, and the Archbishop of Dublin in the afternoon. Monday was spent in procuring tickets and holding communication with one another, and specially with the ever courteous, ever kindly secretary, Dr. Weibel. In the evening of that day there was a reception meeting. It was of a very singular character. It was held in a room in the theatre, where everyone was quite at his ease; if anyone liked to smoke he smoked, or if he liked to drink beer he drank beer. Presently Dr. Steiger, a leading local Old Catholic, took the chair, and speeches of welcome were made by him and Professor Weber, of Bonn, and Dr. Weibel. Dr. Weibel then introduced the guests with a few words of appropriate description. Bishop Perowne, of Worcester; Bishop Wordsworth, of Salisbury; Archbishop Plunket, of Dublin; Canon Kingsbury; Rev. R. S. Oldham, delegate of the Archbishop of Canterbury; Canon Meyrick; Dr. Nevin; Archbishop Nicephorus Kalogeras, of Patras; Archpriest Janyseff and General Kiréeff, from St. Petersburg; Archpriest Wassilieff, from Paris; Archpriest Malzew, from Berlin; Professor Isaac, from the Armenian Seminary at Jerusalem; M. Janvier, delegate of the Bishop of Haiti; Professor Beyschlag, from Halle; Count Henry di Campello, from Italy; M. Loyson,

from France; Señor Cabrera, from Spain; Mr. Percy Bunting, from London; a member of the *Petite Eglise*, from Lyons, and others. The Dutch members that took the most active part in the debates of the Congress were Archbishop Gul, of Utrecht; Dr. Van Thiel, of Amersfoort; and Mr. Van Santen, of Dordrecht. Of the Germans, the most noticeable were Bishop Reinkens, Dr. Weber, Professor Friedrich and Herr Wülfing. Of the Swiss, Bishop Herzog, Professors Woker, Michaud and Thürlings. Dr. Cech, Diocesan Administrator, represented Austria. In the absence of Von Schulte, the chair was taken by Herr Philippi, of Basle.

Each of the three days of the Congress was opened with prayer in the Christus-Kirche, a church built by the joint contribution of American Churchmen and of the Old Catholics of Lucerne; both of whom hold their services in it.

There were three meetings, called delegates' meetings, and two called public meetings, but the members and guests were allowed to take part in the discussions of both, and had more opportunity of doing so at the delegates' meetings than at the others.

The first resolution at the delegates' meeting was brought forward by Professor Friedrich. The professor has hitherto kept himself aloof from meetings, and occupied himself in his study. His presence, therefore, and the prominent part that he took in the Congress was the more welcome. It is probable that the persecutions lately exercised on the Old Catholics by the Bavarian Government had roused him. His resolution was as follows:

Old Catholicism is not only a *protest* against the new dogmas of the Vatican, and in particular of the Infallibility of the Pope, but it is also a *return* to the true Catholicism of the ancient Church, one and undivided, eliminating the corruptions of the Papal and Jesuitical systems; and it is also an *appeal* to all Christian Churches for the re-establishment of union on the ancient basis.

Friedrich wound up a powerful speech by calling on all Christians, separate from Rome, to unite against the common enemy, the Papacy. The resolution, supported by Reinkens, Weibel, and Kaminsky, was carried unanimously, together with a rider requesting the bishops of Germany, Holland, and Switzerland to take means to establish such a union.

The second resolution was carried in the following form:

That which is obligatory on Christians is the doctrine of Christ, not the theological opinions of the Schools or other pious opinions. We recognise only as dogmatical the doctrine which has been transmitted as such by the universal, constant and unanimous tradition of the Christian Church.

In bringing forward the third resolution, Professor Woker, of Berne, made a brilliant defence of the principle of National Churches. The resolution, after a preamble, ran:

The Congress proclaims the following principle : That there is an inalienable right of self-government in particular Churches, whether of East or West, without foreign interference in their thoughts and acts, and they may and ought to take account of national customs and of differences of education and tradition.

The fourth resolution, proposed by General Kiréeff, and supported by M. Janvier, declared :

That it is desirable to found an international faculty and an international theological review.

A committee was appointed to carry into effect this resolution, the English members of which are Bishop Wordsworth of Salisbury, Canon Meyrick, and the Rev. J. J. Lias.

The fifth resolution expressed approval of the practice of the joint use of Churches.

The sixth was vigorously worded, and vigorously supported by Dr. Weibel :

In the presence of the fact that ultramontanism is constantly extending its action, and continues to beguile mankind both as a religious system, pretending to the exclusive possession of true Christian piety, and as a political system, building up in a lying fashion its pretended humanitarian tendencies and discrediting the independent temporal powers, the Congress addresses a warm invitation to the members of all Christian Churches to unmask ultramontanism on both counts, as a pseudo-Christian religious system and as a political system hostile to civilization and to the interests of people and states. Let the Christian Churches forget their secondary differences, and unite to defend themselves against the disciplined and formidable power which is seeking to get into its hands social questions, not to resolve them, but to subject to itself the class of labourers as formerly it made itself sovereign over princes and lords.

The seventh resolution, after some discussion and alteration, was passed in the following form :

Though acknowledging that there are in the Roman Church a great number of sincere and faithful Catholics, we nevertheless declare that the title of *Catholic* does not belong to the ultramontane system now in vogue and erected into a dogma by the Vatican Council. The name of *Catholic* belongs to those who profess the universal Christian faith of the ancient undivided Church. Consequently Protestants of all denominations are invited not to give the name of the *Catholic Church* to the official system of the Roman Church, seeing that that system does not represent the universal doctrine, discipline, and morals of the ancient Church.

We trust that our readers will, as a matter of principle, act and speak constantly in the spirit of the above resolution. Words are often as important as deeds. Whoever lightly acquiesces in the vulgar error of calling Romanists "Catholics," wilfully puts a weapon of offence into the hand of a foe that is well skilled how to use it.

The eighth and ninth resolutions urged upon Old Catholics a redoubled zeal in the worship and service of God.

Alternating with the meetings of delegates, at which the

above resolutions were passed, there were held two "public meetings." The first took place in the church of the Christus Kirche, where, after prayers from Bishop Herzog, short addresses were made from the pulpit by Archbishop Nicephorus of Patras, Archbishop Gul of Utrecht, Bishop Wordsworth of Salisbury, Archpriest Janyscheff of St. Petersburg, Rev. Count Henry di Campello of Italy, Diocesan Administrator Cech of Austria, and Bishop Reinkens of Germany. The other public meeting was held in a room at the theatre, and speeches were made at it by Professor Friedrich, Professor Beyschlag, Dr. Weber, Rev. J. B. Cabrera, and M. Loyson. On the last day of the Congress addresses were made by the Archbishop of Dublin, from the Irish Church; Professor Isaac, representative of the National Armenian Church; Rev. R. S. Oldham, representative of the Archbishop of Canterbury; Dr. Nevin, representative of the presiding American Bishop; Canon Meyrick, who spoke in the name of the Anglo-Continental Society; and M. Janvier, who represented the Bishop of Haiti.

It is not to be supposed that Swiss and Germans would forget the means of popularizing the movement presented by social intercourse. Possibly the conductors of our Church Congresses might take a hint from them in that respect. On the Wednesday a banquet was held in the Schweizerhof, at which 387 persons sat down, and speeches were made by Herr Dietsky, president of the Swiss Synodal Council; Herr Philippi, president of the Swiss Synod and of the Congress; Bishops Reinkens and Herzog, Archbishops Plunket and Nicephorus, Archpriest Janyscheff, M. Loyson, and Professor Beyschlag. Archbishop Plunket gave the health of his brother Archbishop, Nicephorus, in an excellent speech, and Bishop Reinkens proposed the following toast: "May Switzerland regain religious liberty, and not bow the knee before the cap of Gessler at Rome; for there is no slavery so shameful as that of the spirit. The slaves of the Greeks and Romans ventured to think and wish what they pleased. But now there is a despot who demands that everyone that kisses his slipper shall think and act as *he* pleases in everything."

After the banquet three or four hours were given to climbing a little hill named the Gütsch, which commanded a fine view of the neighbouring magnificent scenery. The following day, as the closing act of the Congress, a still more interesting expedition was made. A steamer drew up on the margin of the beautiful lake of Lucerne for the use of the members of the Congress, who were admitted on showing their Congress ticket, and it carried some 300 passengers in an excursion on the lake, who were thus enabled, in case they knew one

another's language, to converse together in an informal manner. The boat stopped at the Rütli—a spot sacred in the history of Swiss liberty—the passengers disembarked and climbed to the top of the steep eminence; and there, with a glorious view of lake and mountain, the company stood bare-headed while Herr Philippi told the tale of the oath taken on that spot to die rather than submit to the strangers' yoke. "And so we, members of this Congress," he continued, "make a firm resolution to struggle against the religious slavery which emanates from Rome, and to constitute ourselves into free and independent Churches." It was a picturesque and characteristic, as well as suitable, termination of the Congress.

No one who has been brought into contact with the Old Catholic body can doubt of the honesty, the uprightness, the piety, the soundness of faith, and the hostility to Roman Catholic corruptions which characterize those who are conducting the movement. The apathy displayed by English Churchmen is a sad and strange phenomenon. God sets before us allies, friends, helpers, ready to work with us, pray with us, sympathize with us, and we turn away with a cold bow or a stare of indifference. Happily this is not the attitude which we all of us take up. Honour to the late Bishop Harold Browne, the late Bishop Christopher Wordsworth, his son, the present Bishop of Salisbury, and the Archbishop of Dublin, who have done, or are doing, their best to advance and cooperate with this healthy, wholesome movement for Catholic reform and Christian union!

F. MEYRICK.



ART. IV.—THE PROMISE TO DAVID.

"Moreover the LORD telleth thee that the LORD will make thee an house. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

"He shall build an house for My name; and I will stablish the throne of his kingdom for ever. I will be his Father, and he shall be My son."—2 SAM. vii. 11 ff. (Revised Version).

THE promise thus given to David and to his seed is the acknowledged foundation of Messianic prophecy, strictly so called; that is, of prophecy in which the Redeemer of Israel is foreshadowed as a king, the representative and viceroy of Jehovah, "the LORD'S Anointed."

A new and more definite form is thus given to "the hope of Israel" based upon the ancient covenant with Abraham: "In

thee and in thy seed shall all the nations of the earth be blessed."

The fulfilment of that hope is henceforward to be looked for in the house of David, and in the kingdom promised to his seed for ever.

Here, then, we find an epoch well marked both in the history of Israel and in the progress of Divine revelation; an epoch therefore at which we may best observe the nature and conditions of Messianic prophecy in its living connection with the fortunes of the people to whom it was addressed.

The actual circumstances and special demands of the age and nation, the character of the persons by whom, and to whom, the Divine message was delivered, the truthfulness and accuracy of the history—all these considerations must enter into any just estimate of the prophetic utterance. And the first place in our inquiry is claimed by modern criticism for the historical character of the written record. Is it trustworthy? Have we reason to believe that the narrative of events is true, and the prophecy genuine?

Happily we can answer these questions with confidence. The Second Book of Samuel is one of the portions of the Old Testament which most firmly resist the disintegrating and dissolving processes of the higher criticism. Here, as elsewhere, all forms of ingenious conjecture have been exhausted upon the origin and composition of the book.

It has been variously described as: "An old *short life* of David with later interpolations;"¹ and as "a *special history* of David, rising almost into a biography;"² as "*two* contradictory accounts elaborated by compilers;"³ and as "the work of the Jehovist *alone*,"⁴ as based upon "authentic accounts by the court historian of the events of his own time," setting out "from a simple observation of occurrences" recorded "immediately after the death of each king," or "from a *prophetical* view of events, mainly representing the operation of prophetic energies in Israel."⁵

The prophetic historian is followed by "the first Deuteronomic editor," more welcome perhaps as "the last editor but one," who strives "to illuminate and recast the more important features" of the history under this new light of "the Deuteronomic ideas."⁶ We are not surprised to learn that the history had by this time become "very comprehensive" and "somewhat burdensome to later readers," so that yet "another editor soon became necessary, who would both shorten many parts, and add much that was important."⁷

¹ Eichhorn, ap. Keil, "Introduction to O. T." p. 250.

³ Gramberg, ap. Keil, *Intro.*, *ib.*

⁶ Ewald, "History of Israel," I., p. 136.

⁷ *Ib.*, p. 159.

² Thenius, *ib.*

⁴ Stähelin, *ib.*

⁵ *Ib.*, p. 156 f.

Such are some of the fantasies of criticism with which we have grown familiar, and to which familiarity has brought no increase of persuasive force. Their effect on the mind of M. Renan is expressed in a notable passage of his preface to the French translation of Kuenen's "Critical History of the Books of the Old Testament":

"To be content to be ignorant of that which cannot be known is perhaps in the present state of the studies of Biblical exegesis the first quality. . . . On such subjects a new idea has much chance of being a paradox. To invent new hypotheses is a perilous thing, when for years past science has been turning in a beaten circle, and no new datum has been introduced. What is more dangerous still is the temptation felt by false and sophisticated minds, when there is nothing new to be found, to *undo* that which has been well done. Science rests on liberty, and liberty consists in being able always to call in question the results that have been gained. But hence arise very serious inconveniences, I mean those barren agitations of restless minds, those backward steps pretending to be progress, those bizarre theories, in which one sees what has been proved by the genius of great masters, brought again into doubt."

Returning to the Second Book of Samuel, we find that a critic so advanced as Reuss describes it thus: "If we no longer find here the poetic charm which formed the principal attraction of the former book, as a compensation we find ourselves in face of a greater number of material facts, which permit us to appreciate at their real value both the character of the prince who was the true founder of the Israelitish monarchy, and the policy of his government." "We feel at once that we are on the solid ground of history." "The greater part of the text may be regarded as going back to very ancient documents, very exact, and presenting all safeguards that can be desired of historical fidelity."¹

Wellhausen, in the second edition, published in 1889, of "The Composition of the Hexateuch and of the Historical Books of the Old Testament," maintains (p. 238) that with the Book of Samuel the thread of the history becomes continuous, but is compiled from several original sources, and was finally revised after the supposed discovery of Deuteronomy. Of these original sources, those which contain the life of David were written in Judah or Jerusalem; and as they show no trace of a tendency to favour either Ephraim or Judah, "they appear," says Wellhausen, "to lie not so very far away from the events." In other words, these original narratives were written before the division of the kingdoms of Israel and

¹ Reuss, "Books of Samuel," p. 128 f.

Judah, and their date is thus fixed within the reigns of David and Solomon.

The collection of these original documents into great historical books had taken place before the supposed Deuteronomic revision, of which there are few traces, if any, in the Book of Samuel.¹

From this favourable judgment of the critics there is an exception which cannot surprise us. The seventh chapter, with which especially we have to do, is said to have been supplied by a later hand. The reason is obvious; it contains the narrative of a supernatural incident, a communication of God's will to His prophet in a vision of the night, and a promise extending far into the unknown future. To critics such as Wellhausen and Reuss a Divine revelation is *à priori* impossible, and prophecy nothing else than history antedated.

The author who pretends to foretell the fortunes of David's posterity must of course be looking *back* upon a long duration of the dynasty; there is no need of further witness; the inventor, or, as he is rather more courteously called, "the concipient," of the prophecy "must have written while the kingdom of Judah existed, but quite late, perhaps under Josiah, when in spite of the evil past new hopes were still formed for the future."²

These assertions seem somewhat arbitrary, and will perhaps be satisfactory only to those who, like the critics, are already convinced that God *could not* hold communication with His creature man, and that prophecy is either at the best a lucky forecast, or more commonly the fiction of a later age.

Happily we can often appeal from the prejudices of a critic to his truthfulness and candour; his own admissions may supply a sufficient answer to his objections.

Thus Reuss himself, immediately after the words already quoted, goes on to speak of David's reign in these terms: "As this first reign left ineffaceable memories upon the mind of the nation, as almost every page of its literature bears witness, there will be no great rashness in supposing that very early the pen of the historian was already employed in fixing them."

And we may safely add that among these memories of David's glorious age there was none more ineffaceable by time, more worthy to secure immediate record, than this prophecy of a kingdom to be established henceforward for ever.

Still more important and more favourable are the admissions made by Kuenen. His principle is that "the books themselves by their character and contents give us the secret of their true date. Thus a narrative, lively, exact, archaic in its diction,

¹ Wellhausen, p. 301.

² *Ibid.*, p. 257.

will usually be ancient. If purely *objective*" (written, that is, with a simple regard to facts), "it will be earlier than a narrative reduced to the point of view of prophets, priests, or other partisans of the theocracy."¹

Now, in our books of Samuel the editor's work, says Kuenen (p. 399), is "*very objective*"; he finds in our seventh chapter especially "no regard to the Deuteronomic Torah,"² no interest in the hierarchy";³ and as the author seems, he thinks, "not much to admire the *temple*-worship, the chapter must have been edited at an epoch when the earlier and more simple organization of Divine worship was not yet forgotten."⁴ He calls it, in short, "a very ancient prophetic narrative," and classes it among "fragments written a short time after the events which they record."⁵

It is satisfactory to find that these chief critics all agree in admitting the existence of contemporary, or almost contemporary, records of David's reign, and differ only as to the mode in which those records were employed in the composition of the present book. Their agreement is of course far more convincing than their differences; for when we turn to the facts as they lie before us in the Bible, we find the strongest evidence that the events of David's reign *were* recorded by contemporary writers, who had taken part in the incidents which they describe, and whose character gives the surest warrant of their faithfulness and accuracy.

The author of the First Book of Chronicles informs us that "the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer."⁶

Modern critics have tried in many ways, but with little success, to avoid the natural meaning of this verse, that three written documents, of which Samuel, Nathan, and Gad were the *authors*, are here indicated by the chronicler as the original sources of the history of David. Moreover, the chronicler's own narrative of Nathan's prophecy agrees almost exactly word for word with the chapter before us, so that the one must evidently have been taken from the other, or both from the same common source. In either case, we have before us not only the substance, but the actual words of the very Prophet Nathan who brought the Divine message to David—the testimony of a man whose uncompromising fidelity is proved by his terrible denunciation of David's later sins.

How could we have any surer warrant for the truthfulness and accuracy of the record, or for the genuineness of the

¹ "Hist. Crit.," p. 392.

² P. 390.

³ P. 391.

⁴ Note xiii., p. 576.

⁵ P. 393.

⁶ 1 Chron. xxix. 29.

promise, so important as the foundation of the hope of the Messiah and His kingdom ?

The next point for our consideration is the character of the promise, as viewed in connection with the circumstances and needs of the time.

The government of the people of Israel had recently undergone a change of vital importance. In the disastrous period of the Judges we can hardly say that any political constitution existed; the unity of national life was sacrificed to the jealousy and violence of contending tribes. Even Samuel himself, greatest after Moses as leader, and prophet, and judge, could neither restrain the disorders of civil life, nor restore the lost purity of faith and worship.

Harassed and oppressed by warlike neighbours, corrupted and debased by contact with the foul idolatries of the heathen, the people of Israel had lost faith in the inspiring thought that "God was their King," and that His power was pledged for their protection. They must have a king to lead them forth to war like the kings of the nations, and their demand was only too fully granted.

Saul, in the pride of youth and beauty, of unmatched strength and heroic valour, was their ideal king, but, like themselves, impatient of Divine guidance and control, and too ready to trust in his own arm for deliverance. In the distractions of his turbulent reign and in its tragic end Hosea saw a close resemblance to God's judgments upon apostate Israel and its last ill-fated monarch. "Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I gave thee a king in Mine anger, and have taken him away in My wrath."¹

It was then in David, "the man after God's own heart," that the theocratic kingdom was first established according to its true ideal. As "the LORD's anointed," the king of Israel was the vicegerent of the King of kings, chosen by the grace of God to rule over God's own people, and to lead forth the armies of Israel in the power of "the LORD of Hosts."

Of this absolute dependence upon God, David is most emphatically and appropriately reminded in the message sent to him by the mouth of Nathan: "Now, therefore, so shalt thou say unto My servant David, Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies from before thee;" and then, turning to the future: "I will make thee a great name, like unto the name of the great ones that are in the earth."²

¹ Hos. xiii. 11.

² 2 Sam. viii. 8, 9.

Encouraged thus by the remembrance of God's gracious favour and protection in all the wonderful course of his past life, and by a promise of yet greater honour and success, David is next reminded that these personal blessings are intimately connected with the welfare of God's chosen people: "Moreover, I have appointed a place for My people Israel, and have planted them, that they may dwell in their own place and be disturbed no more; neither shall the children of wickedness afflict them any more, as aforetime, from the day when I appointed judges over My people Israel. And I will give thee rest from all thine enemies."¹

We see that the troubles and disasters which the Israelites had suffered in the time of the Judges are contrasted with the freedom and safety which they now enjoyed under David's rule. For already the tribes who adhered to Saul's ill-fated house had been reunited to Judah; the assaults of the Philistines had been rolled back, and their power broken. Already David had made the stronghold of the Jebusites the centre of civil government. He had brought up the Ark to Mount Zion, and so made Jerusalem "the city of the great King," "the city of God." He had built for himself a house of cedar, and was at present enjoying an interval of rest from all his enemies.

In such circumstances the king's desire to build a house for the Ark of God seems at once so natural and so pious, so well-calculated to strengthen the royal authority by restoring the unity of religion, that Nathan's ready approval, "Go, do all that is in thine heart, for the Lord is with thee," is at first easier to understand than the restraint of David's zeal by the message communicated to the prophet in a vision of the night.

The contemporary record—written, as we believe, by Nathan himself—does not expressly state any reason why David might not build a house for God. The fact is recalled that in all the wanderings of Israel, and throughout the period of the Judges, God had chosen to dwell among them "in a tent and in a tabernacle." But such an admonition is not contradictory, to the promise that a temple shall ere long be built; rather it is a counsel of patience and consolation to David, teaching him to raise his thoughts from the earthly tabernacle to the high and holy place which God inhabiteth eternally, and a well-timed reminiscence of the fundamental principle of all spiritual religion, that the "Lord of heaven and earth dwelleth not in temples made with hands. As saith the prophet, Heaven is My throne, and earth is My footstool.

¹ Vers. 10, 11.

What house will ye build Me? saith the Lord; or what is the place of My rest?"¹

Other reasons for delay we may gather from the known circumstances of the time and the subsequent course of events. For in the jealous strife and dangerous rebellions by which David's later reign was troubled, there is abundant proof that his power was not even then fully consolidated nor the loyalty of all the tribes secured.

The old tabernacle at Gibeon was still a recognised place of sacrifice; there were two high priests, whose rival claims might at any time become a source of danger—as, in fact, it afterwards proved, when Abiathar joined Adonijah's insurrection, while Zadok remained faithful to David and to Solomon.

For the present the removal of the ark to Mount Zion was a sufficient indication that this was the "place which God had chosen to set His name there."

But the unity of the state and the strength of the monarchy must be more firmly established before Jerusalem could with safety be made the one exclusive centre of worship and sacrifice.

The force of these reasons was, in fact, but too clearly proved in the disastrous schism, political and religious, of Rehoboam's reign.

Again, for David there was work of a very different kind to be accomplished in the consolidation and extension of his kingdom. God's covenant with Abraham that his seed should possess the land "from the river of Egypt unto the great river, the river Euphrates,"² had remained through many centuries a promise unfulfilled. But the time had now come when its fulfilment was needed to give strength and security to the new kingdom, as well as to vindicate the faithfulness of God.

It was a work for which David was pre-eminently fitted; and he of whom the daughters of Israel sang that "Saul had slain his thousands, and David his ten thousands," was soon to be called again to wage war against the enemies of Israel on every side. For in the next chapter we read that, after renewed victories over Philistines and Moabites, David advanced through Syria to the Euphrates, and there in two great battles routed the vast armies which Hadadezer had gathered from both sides of the river; and by making Damascus, and Hamath, and all the Syrian kingdoms west of the Euphrates his tributaries, gave to his dominions an extent which literally fulfilled God's ancient promise, "I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river";³ foreshadowing

¹ Acts vii. 48 f.

² Gen. xv. 18.

³ Ex. xxiii. 31.

thus the world-wide kingdom of Messiah, as described in Psa. lxxii., "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

The necessity for waging such great wars against his heathen neighbours was of itself a hindrance to David's purpose of building the house of the Lord. "Thou knowest," wrote Solomon to King Hiram, "how that David my father *could* not build a house unto the name of the Lord his God for the wars that were about him on every side, until the Lord put them under the soles of his feet."¹

But the author of the Book of Chronicles, looking back from a much later age, has preserved for us the record of another reason, not mentioned in the earlier canonical books, why wars, marked too deeply by the fierceness and cruelty of the age, unfitted David to build the house of God. And it is David himself who with touching humility makes this confession, first to Solomon and then to his assembled people: "The word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto My name, because thou hast shed much blood upon the earth in My sight."²

We may see even in this brief glance at the course of events in David's reign how much light is thrown upon both parts of the message conveyed to him by Nathan. It explains why David himself was never permitted to carry out the cherished desire of his heart to build a house unto the Lord, and further shows that the promise which follows—apart from its Messianic import—was precisely adapted to the most urgent necessities of the time. For if the new kingdom, though enjoying a brief interval of rest, was still beset by dangers from within and from without, what words could more surely breathe courage and confidence into the hearts of the king and his people than those which Nathan brought: "Moreover, Jehovah telleth thee that Jehovah will build a house for thee"? "And it shall come to pass, when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels; and I will establish his kingdom. He shall build a house for My name."

The notion that these last words interfere with the just sequence of the thought and betray a later insertion has been too hastily adopted by some recent critics, who have themselves drawn attention to the double meaning of the word "house," and to the contrast which thus runs through the whole prophecy—between the house which David may not

¹ 1 Kings v. 3.

² 1 Chron. xxii 8; xxviii. 3.

build, of cedar and stone, and the house which God will build for David, of living stones—son and son's sons, sitting upon his throne for ever.

For though the promise was fulfilled in its limited and material sense by Solomon, we are rightly reminded that its terms are general, referring not to Solomon alone, but to the whole line of David's descendants—that "seed" of which it is said, "He shall build a house for My name, and I will stablish the throne of his kingdom for ever: And thine house and thy kingdom shall be established for ever before Me."

May we not now say that the Messianic interpretation of this great prophecy gains much in clearness and certainty from the careful determination of its exact grammatical sense, for which we are indebted to Hebrew scholars of the highest authority in our two chief universities? The "*house*" which God Himself will build for David, the "*seed*" of David who shall build the house of God, the "*kingdom*" which "shall be established for ever"—does not such language justify, or, rather, necessitate, that higher meaning which was ascribed to it in every age of the Jewish Church, with ever-growing clearness and confidence, from the days of David himself to those of Christ and His Apostles?

I say "with growing clearness," because it is by no means true that a prophecy can contain nothing beyond the meaning which it bears for those who first receive it. The truths of God are living truths, and growth and progress are marks of their Divine origin and continuous life. We have an example of such growth in the remaining promise of our text, "I will be his Father, and he shall be My son."

The loving relation between the Heavenly Father and His children is implied from the first in the blessing of Abraham and his seed. It finds striking expression in God's message to Pharaoh: "Israel is My son, even my first-born; and I say unto thee, Let My son go, that he may serve Me."¹ In the subsequent history, and especially in the last "Song of Moses," the Israelites are constantly reminded of their privilege and duty as God's children—sons and daughters of Jehovah.²

But the title becomes more definite and the promise more significant as renewed to David. Here for the first time God speaks of one particular person as His son. Of the king, who as David's "seed" shall sit on David's throne, He says: "I will be to him a Father, and he shall be to Me a son."

The privilege of the nation is thus concentrated upon its king, in his official and typical character as "the Lord's anointed," and not for any personal merit. This is evident

¹ Ex. iv. 22.

² Deut. xxxii. 5, 6, 19.

from the words which follow: "He shall be to Me a son, whom, if he transgress, I will chasten with the rod of men, and with the stripes of the children of men." Such language sets the primary application of the prophecy beyond question; it refers to Solomon first, and then to each of his successors on the throne. So it was understood by David and by Solomon himself, when at the dedication of the temple he declared: "The Lord hath performed His word that He spake: and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel."¹

This literal sense of the promise was never forgotten; but even in the last dark days of the expiring dynasty the hope of Israel still clings with touching fidelity to each unhappy monarch who sits in turn on David's throne. For the figure of "the Lord's anointed" is still closely combined with that of the human king, whose sins are visited with the stripes of the children of men.

Hence the sorrowful emphasis with which the author of Psa. lxxxix. lingers over the warning so fatally neglected: "If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments, then will I visit their transgression with a rod, and their iniquity with stripes."²

Hence, too, the earnest plea of an immutable promise: "Nevertheless, My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips."³

Hence the bold expostulation: "But Thou hast cast off and abhorred: Thou hast been wroth with Thine anointed: Thou hast made void the covenant of Thy servant."⁴

Hence, finally, the fear that the Psalmist himself may not live to see a restoration of the promised mercy, and the pathetic sadness of the prayer: "Remember how short my time is." "Remember how I do bear in my bosom the rebukes of many people, wherewith Thine enemies have blasphemed Thee and slandered the footsteps of Thine anointed."⁵

It would be easy to show how this longing hope of a restoration of the earthly kingdom lived on from age to age, growing in intensity at each stirring crisis of the national life, and inspiring every effort to shake off the yoke of subjection both before and after the coming of the true Redeemer.

But the promise given to David meant more than a kingdom of this world; and its higher meaning became clearer in

¹ Kings viii. 20. ² Ver. 30. ³ Ver. 33. ⁴ Ver. 38. ⁵ Vers. 47, 50.

the light of subsequent events, proving, as they did too surely, that none of the kings of Judah could ever satisfy the hopes inspired by so lofty an ideal.

And in this connection it is worthy of notice that the compiler of the Book of Chronicles, who lived long after the return from the captivity, omits altogether the words, "If he commit iniquity, I will chasten him with the rod of men," as if he would remove from the promise what referred only to the human type, and not to the Divine ideal.¹

But without thus anticipating the later interpretation, we may see that David himself was conscious from the first that the promise was full of a mysterious blessing. In the prayer and thanksgiving which he pours out "before the Lord," he can find no words to express all the joy and wonder with which his heart is filled. "Who am I, O Lord God?" he cries. "And what is my house, that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And is this the law of man, O Lord God? And what can David say more unto Thee? For Thou, Lord God, knowest Thy servant."²

Whatever may be the meaning of the difficult words "Is this the law of man?" the whole passage is full of astonishment and delight at the greatness of the promised blessing. How far David was able to discern the spiritual glory of the house which the Lord Himself would build for him, how far he could rejoice in the conscious assurance that as "the Lord's anointed" he and his seed were to be signs and figures of One "higher than the kings of the earth," whose "seed shall endure for ever, and His throne as the days of heaven," are questions to be answered in connection with those royal Psalms which show us the form of "one like unto the Son of God, enthroned at God's right hand, a King and 'a Priest for ever.'"

E. H. GIFFORD.

ART. V.—CHOLERA.

Notes of Lectures delivered at Gresham College.

BY PROFESSOR E. SYMES THOMPSON, M.D., F.R.C.P.

I. THE HISTORY OF CHOLERA.

THE literature of cholera is vast and varied; our earliest accounts of it are to be found in Sanscrit writings some 400 B.C. From the description contained in them the symptoms seem to have been precisely the same as those met with

¹ 1 Chron. xvii.

² 2 Sam. vii. 18-20.

at the present day. Hippocrates also refers to the disease, but in spite of repeated inroads of warlike races from the north-west into India, cholera does not appear to have spread with them beyond the confines of that country. Probably few of these conquering races over-ran Lower Bengal, which was, we may therefore suppose, as it is now, the "home of cholera." Coming nearer to our own times, we read that in 1438 Ahmed Shah was compelled to raise the siege of Mando in Mehweh in consequence of the outbreak of a disease which is said to have destroyed some thousands of his troops in the course of a few days; the disease is described as "waba," a word still employed to designate Asiatic cholera. In 1490 Vasco de Gama visited the Malabar coast, and has left us a full account of the symptoms of cholera as it affected the natives and his own sailors. The first extension of cholera was to the north, and it occurred in 1781-82, in which years it was very deadly in Calcutta; a division of our troops was then passing through the district of Ganjam, and the colonel in charge remarked that "death raged in the camp with horrors not to be described, and all expected to be devoured by this pestilence." The next year it was all over the Indian peninsula, and in fact from 1438 to 1817 we have references by sixty-six independent observers as to the occurrence of Asiatic cholera in India, and of these authorities ten refer to epidemic outbursts of the disease.

The first accounts of the disease to reach England were those which came during the early days of the East India Company, and though it was imperfectly described, there is no difficulty in recognising it. From 1817 to 1823 there was a violent outburst all over India. It seems to have commenced in August, 1817, at Jessore; before the end of October it appeared throughout the whole of Lower Bengal and committed frightful ravages. During the cold season it abated, but in April and May, 1818, it burst out with renewed violence, and advanced as far as Delhi. In the following year it invaded the Punjab, and spread westward, appearing in Pooneh and in Bombay. In 1819-20 it broke out at Oman in Arabia, being carried thither by our troops, and this is the first record of its introduction into a country situated beyond the confines of India. In 1821 it spread to Muscat and over the whole of Persia and into Asiatic Turkey; it appeared at Tiflis, and extended to Astrakhan. Nor did the epidemic confine itself to spreading westward, it also spread eastwards. In the latter part of 1819 it spread in Burma, and in 1820 Siam was absolutely devastated by cholera; in the same year it appeared in China, where it had been "formerly unknown," and committed frightful devastations. The disease gradually died out from

the countries over which it had extended in 1817-22, and in Bengal little was heard of it throughout the years 1823-24-25, except in its endemic area; but in 1826 it again began to increase in Lower Bengal, and thence it spread westwards, until on August 26, 1829, it appeared at the Russian frontier trading town of Orenburg, and was for the first time practically known in Europe. In 1830 it appeared at the great annual gathering of Nijni-Novgorod, and speedily passed to Moscow and to the western provinces of Russia, where, in consequence of the war going on between Poland and Russia, it was disseminated quickly through both armies and to the inhabitants of the former country. In 1831 it had spread throughout Russia, and had passed thence to Sweden; on August 3, it reached Vienna and Berlin, France remaining free till the following year. About the end of October cholera appeared at Sunderland, and was supposed to have been imported from Hamburg. The epidemic broke out soon afterwards at Newcastle, Gateshead, Edinburgh, and in London in February, 1832. The disease was most deadly throughout almost the whole of Europe in 1832-33.

On June 8, 1832, cholera appeared in the cities of Quebec and Montreal, being carried thither by Irish emigrants, and before the end of the year it had spread over the greater part of America. The next epidemic of cholera was that of 1841-46, which appeared in our own country in 1848. The course it took was almost identical with that of the epidemic of 1832, and in fact we have described that attack in some degree of detail, as it shows in an almost typical manner the way and direction in which cholera spreads whenever it reaches the western part of Europe. The epidemic of 1841-51 (it existed in England from 1848-51), which was probably the most fatal epidemic that has ever spread from India throughout Europe, Asia, and America, committed fearful ravages; in England alone it killed no fewer than 53,293 men, women, and children.

From the above description it will be at once noticed that cholera spreads along special lines, and those lines are the lines of commerce. It was brought into Europe at a time when our commercial relations with India were being largely expanded. It appeared at the trading town of Orenburg, and next at the great annual fair of Nijni-Novgorod; in fact, any large concourse of people for any kind of purpose is, though not necessary, extremely favourable for the spread of cholera, and the larger the concourse the more rapid is its spread and the wider the limits to which it is carried. For the same reason we can understand that the rapidity of distribution is much greater in modern times, when the use of steam and the existence of a Suez Canal, together with the multiplication of railways, has

almost completely replaced the caravans and the sailing-ships with their forced journey round the Cape of Good Hope. The 1832-33 epidemic began in India in 1826, but the present epidemic, which we shall have later to deal with in more detail, began in India in 1891. In 1890 there was comparative freedom from the disease. .

It has been said that "cholera is a filth disease, and is carried by dirty people to dirty places." The saying is a hard one, but there is no doubt that the latter part of the sentence is strictly true. But by the term "dirty" must not by any means be understood "unwashed," though there is no doubt that the "great unwashed" have a most important influence in leading to the spread of the disease. The Hindus are apparently cleanly in their habits; *personal* cleanliness is enjoined upon them as a religious duty; the men bathe the whole body once a day, the women oftener. How comes it, then, that India is the "home of cholera," from which it is never completely absent?

The fact is that except in certain parts of Calcutta there is no regular public water-supply, but the only water obtainable is that of the rivers and of the tanks. The condition of the water, especially in the dry season, in these rivers and tanks, particularly the latter, may well be imagined—it consists of sewage more or less diluted with water.

But this difficulty is comparatively an easy one to overcome. Being, as I have said, naturally cleanly, the natives would be only too glad to use pure water if they could get it. At the International Congress on Hygiene, held at Vienna, the reproach was often cast in our faces by Continental medical men and scientists, "You take every precaution that cholera shall not invade England, and your precautions are admirable, but why do you not attack the disease in India? why do you not prevent your own subjects from being the cause of contamination of other nations?" And the reproach is a just one. Our responsibility in this respect is very great, and unfortunately we do not move in the matter; not because we are ignorant of the cause—there is information enough on the subject, and the importance of the water-supply has been pressed home upon our various Governments by medical men, who well know the terrible deficiencies there still exist upon this point. The undertaking would be Herculean and expensive, but it is a matter of necessity, if we consider the number of deaths that occur from cholera. In India alone there died in 1878, 318,000 human beings; in 1881, 161,000; in 1887, 488,000; and in 1888, 270,000; a million and a quarter of human lives sacrificed in four picked years, mainly because we have not seen that our fellow-subjects have a pure water-supply.

It is only fair to say, however, that this is not all, and that though the question viewed in the above light seems difficult, its difficulties are increased a thousandfold when it is remembered that much of the bathing and drinking of water in the East constitutes a religious ceremony of the most important kind. Here Governments and scientists are helpless, and it is only when Christianity has gained a strong hold on the people that it will be possible to eliminate this source of danger. Though they may not know it, our missionaries in India are doing as much as the hygienists in endeavouring to eliminate cholera from the peninsula. It may be worth while just to give a short description of one of these "bathing festivals" and of a Mecca pilgrimage.

"Hurdwar is a town on the banks of the Ganges, about thirteen miles from where the river escapes from the Himalayas. Here pilgrims collect from all parts of India on a certain day of the year to the number of about three million; they camp on a space about twenty-two square miles in extent. 1867 was the year of the *Kumbh mela*, which occurs every twelfth season, when the blessings derived from bathing in the Ganges are supposed to be unusually great, and Hindus flock to Hurdwar in vast numbers from all parts of India. The pilgrims began to pour into the camp from April 1 in vast numbers, and the stream increased until the auspicious bathing hour of noon on April 12. It is important to notice here that on the night of April 11 a very heavy thunderstorm burst over this vast unsheltered multitude. The rain lasted the whole of the night and throughout the following day. Those only who have been exposed to these hill storms in the tropics can realize what a night of misery these three million pilgrims must have passed on the open plain of Hurdwar, cold and drenched to the skin, the water running in streams off their half-naked bodies over the rocky ground into the river, and however perfect the conservancy may have been, this downfall of rain must inevitably have washed excrementitious matter from the latrines and surface soil into the Ganges during the night of April 11. With the exception of a case of cholera on the 9th, the entire mass of pilgrims appears to have remained in good health up to the 12th, and I cannot do better than give what then occurred in Mr. Cutcliffe's own words. He says: 'The bathing-place of the pilgrims was a space 650 feet long by thirty feet wide, sbut off from the rest of the Ganges by rails, which prevented the people from getting out into the river further than the limits of the space enclosed. Into this long narrow enclosure the pilgrims from all parts of the encampment crowded as closely as possible from early morn (the rain still beating down over them) till sunset. The water in this

space during the whole time was thick and dirty, partly from the ashes of the dead, brought by surviving relations to be deposited in the water of their river god, and partly from the washing of the clothes and bodies of the bathers. Pilgrims at the bathing ghaut, after entering the stream, dip themselves under the water three times or more, and then drink of the holy water whilst saying their prayers. The drinking of the water is never omitted, and when two or more members of a family bathe together, each from his own hand gives the other water to drink."

This description is sad enough, but observe what follows: "On the evening of the next day, April 13, eight cases of cholera were received into one of the hospitals at Hurdwar. By the 15th the whole of this vast concourse of pilgrims had dispersed, and the encamping ground was again left a barren waste. Dr. J. Murray has given a detailed report of the events that occurred after the pilgrims left Hurdwar. He states that the immense crowd at Hurdwar having entirely dispersed on the 15th, the pilgrims passed chiefly on foot at about the rate of fifteen miles a day. 'The moving mass crowded the roads to Meerut in a continuous stream for nearly a week. This pilgrim stream carried cholera, which lined the roads with victims, whose funeral pyres studded the surrounding fields, or whose corpses were thrown into the canal, or collected by the police and buried. The disease was communicated to the neighbouring towns and villages, and the pilgrims carried it to their homes over the whole of Hindostan.' Cholera spread to Peshawar and to Cabul, to which many pilgrims travelled from Hurdwar; it broke out with fearful violence in Cashmere, and at Teheran in the summer of 1867. It appeared at Meshed in July, 1868; the place was then crowded with pilgrims, and with them it was dispersed over the whole of Persia and Asiatic Turkey. In the same circumstances Kiev, 'the Jerusalem of Russia,' when full of pilgrims was attacked with cholera (August, 1869), and in the three succeeding years in Russia alone it destroyed no less than 241,808 people, and throughout Europe probably not less than 1,000,000 human beings."¹

"Behold how great a matter a little fire kindleth!"

In the case of the Mecca pilgrims the difference is one of kind only; each pilgrim in turn stands naked by the holy well; a bucket of water is poured over him; he drinks what he can of it, and the rest falls back into the well. As may be

¹ The above is taken from Mr. Macnamara's "Asiatic Cholera," London, 1892.

imagined, an analysis of this water shows that it is "fearfully polluted with abominable contaminations."

Once it has commenced its spread, cholera almost invariably reaches us here in England by way of Russian and Polish immigrants. "Cholera is a filth disease carried by dirty people to dirty places," and the lack of cleanliness among such alien immigrants is equally well known and deplored. This opens up the question as to how long England is to remain the dustbin of the Continent. According to the condition in which the law at present stands, though pauper aliens can be registered, they cannot be refused entrance into our country; so that the recent strict measures adopted, though they meet with the approval of all reasonable persons, are nevertheless somewhat beyond the powers of the Local Government Board. Whether legislation is necessary with regard to restriction of competition, hardly concerns us now; it is on the health question alone that we are contented to rest for our opinion.

The present epidemic of cholera is the seventh that has visited Europe during a period of about sixty years. Unknown previously, it visited that continent first in 1829-32, next in 1848-51, next in 1853, next in 1864, next in 1869-71, next in 1884, and lastly in the year 1892. The present epidemic began with an outbreak of cholera amongst the pilgrims assembled at Hurdwar about March 22, 1892; on the 25th the Government issued orders preventing the railroads from taking any more pilgrims to Hurdwar, and those who were assembled were dispersed as speedily as possible. This action of the Government was the subject of much comment in the native papers, but, as the *Indian Pioneer* at the time observed, it was impossible to sympathize with "the complaints which reach us from Delhi and elsewhere regarding the action of the authorities in dispersing the pilgrims at Hurdwar when cholera appeared among them. It is argued that whereas the course taken was meant to stamp out the epidemic, it has had the opposite effect, returning pilgrims carrying the disease with them wherever they appear in large numbers. This is unfortunately the case, but it was inevitable. What the authorities really did was to minimize the local outbreak. . . . It has been proved over and over again that pilgrims, imbued with the spirit of fanaticism, and filled with that fatalistic belief so common amongst Eastern races, will incur every risk from pestilence rather than abandon the religious object they have in view. Thus at Hurdwar several Hindus in the last stage of cholera were actually lifted from the sacred waters only to die a few minutes later. Their companions resented all interference with their 'right' to bathe, and it was with the greatest diffi-

culty that their dispersal was eventually effected. . . . Less than 100,000 persons had assembled when the order was given to break up the fair, and we know what has followed. What would have been the return of mortality if 500,000—a figure well within the mark—had made their way to Hurdwar? Not all the appliances of sanitary science, and no amount of medical skill, can check an epidemic of true cholera when hundreds of thousands of people are camped together in a small space. There is nothing for it but to disperse the gathering as quickly as possible. It is the less of two evils, and the only question is when the order for the breaking up of the pilgrims' camp should be given."

From April 1 to the 7th there were twenty-four cases of cholera between Simla and Kalka. By the 20th it prevailed to an alarming extent at Peshawar and in the surrounding country. During the month of May cholera spread to Cashmere, and in Shingar alone 5,000 out of a population of 124,000 died from the disease. By May 11 it was "raging at Cabul"; the disease spread rapidly over Northern Afghanistan, and, in spite of the strict quarantine of forty days imposed on their frontiers by the Russian and Persian authorities, cholera reached Meshed by May 27, 700 deaths occurring in that city every day. Places westward of Meshed, in spite of *cordons sanitaires* placed around the city, were speedily affected, and by June 26 it appeared at various towns on the shores of the Caspian. Within the next month it had penetrated into the heart of Russia, and trains from Moscow to St. Petersburg were stopped. On August 19 it appeared at Hamburg, no doubt being conveyed thither by Russian emigrants on their way to England and America. The choleraic disease which has existed in Paris since May 10 does not seem to have been part of an invading cholera such as that which has just been described, and which destroyed thousands of people within a few months in its progress. Mr. Macnamara, one of the greatest English authorities on cholera, is disposed to believe that the Paris disease was, at all events at first, a revival of the South of Europe epidemic of 1884-87, unless cholera had been imported in the meantime directly from Tonquin into Paris. There seems to be no doubt that the disease was true Asiatic cholera, although with comparatively feeble properties, and in this respect it was very different from the form at the same time so prevalent in Hamburg.

In England only twenty-six cases in all have occurred, and all of these were imported; in no case has the disease spread to others, on account of the great care that was taken to isolate the patients immediately they were known to be ill. It is worth remarking, however, that all of these cases appeared on

our eastern coast, thus suggesting in a very striking manner the idea, which is now known to be a fact, that they were all infected with the disease in Hamburg.

Such is the natural history of cholera, and unless we recognise our responsibility for India, and "set our house in order," such epidemics, and more terrible ones than their forerunners, may be infallibly expected in Europe every few years.

E. SYMES THOMPSON.
WALTER S. LAZARUS-BARLOW.



ART. VI.—THE PROSPECTS OF THE PRINCIPLES OF THE REFORMATION IN THE CHURCH OF ENGLAND.

THERE is nothing gained by concealing from ourselves that there are at the present day two great schools of the clergy living side by side and intermingling in every direction within the organization known as the Church of England. One would properly be called Sacerdotal, or Mediæval; the other Primitive, Catholic, or Reformed. The terms High Church and Low Church have nothing whatever to do with the distinctions between them, and are altogether misleading. The subject can be discussed with perfect good-temper and unreserved freedom, for all of us have intimate associates on both sides. The laymen of the time do not, to any great extent, enter into the controversies that have been raised, nor do the mass of them understand the issues. For example, the typical organization of the mediæval set is the English Church Union, in which the clergymen enormously outnumber the laymen. The laymen, for the most part, are content with a very plain, simple and Scriptural type of Christianity. There is every indication that if they could be polled, or if they could have any distinct influence in the affairs of the Church, they would be found in an overwhelming degree on the side of the principles that are Reformed Catholic or Evangelical. In discussing points of difference it is well to remember that it is mainly, at present, a concern of the clergy. Both sets are ordained by the same bishops; but while the one set believe that they are accepting no authority or directions except those of the Prayer-Book, the others consider that there is a great undefined body behind the Prayer-Book called the Catholic Church, to which they owe an equal or superior allegiance, an undefined set of opinions and practices called by them

“Catholic Tradition,” which it is their business to teach and to employ. For the moral effects of the Reformation they are grateful; but there is much in it which they openly and sincerely deplore. In their latest manifesto (“The Lord’s Day and the Holy Eucharist”) they explain with great frankness some of the changes which they desire. These are many and important: the alteration of the Communion Office, to make it resemble the mediæval Use of Sarum, which is the object of their affectionate and regretful admiration; the stamping of the Church of England once for all with the sacerdotal idea; the reservation of the elements used in Holy Communion; the restoration of the Mass, and the like. “When, indeed,” writes Lord Halifax, in a burst of candour, speaking of English cathedrals, “shall we see the altars restored in the side chapels, constant services with throngs of worshippers throughout all the early hours of the morning, and a Chapter Eucharist sung at nine o’clock after the office of the day has been said, as a regular matter of course? In view of all that has been accomplished during the last fifty years nothing is impossible. Let us not despair, then, even of such a change as this; the opportunities that are being vouchsafed to the Church of England are indeed wonderful.” “Weekly attendance at Mass,” writes another in the same volume, “regular instruction, Communion at Easter, and perhaps at Whitsuntide and Christmas—that should be the rule to aim at for all as a minimum. For the majority, also, it will be the safest maximum.” “Why,” writes another, “change the title? why reject the old, and certainly inoffensive term ‘the Mass’? . . . the aim of modern ‘Ritualism’ has been simply to restore so much of the old ritual as seemed absolutely necessary for the reverent and Catholic celebration of the Eucharist.” “Mankind,” writes Lord Halifax, “in its present condition can be no more dispensed from the necessity of expiation than it can from the necessity of love and obedience . . . we are bound to expiate as far as we can.” “The entrance of the high priest,” writes Dr. Linklater, “into the Holy of holies on the day of atonement with the blood of the victim, we are told in the New Testament, was the type of the entrance of our great High Priest, Jesus Christ, with His own blood into heaven itself, there to appear before the presence of God for us. That is what He is doing in heaven for us . . . and He has told us to ‘do’ on earth at the earthly altar what He is ‘doing’ in heaven at the altar there. The Jewish priest had nothing better than a poor little lamb to represent this. God puts into the hands of the Christian priest the adorable mystery of the Blessed Sacrament—the Body and the Blood—that we may lift it up and offer it to God.” “We know,” writes Mr. Going,

“that in this Blessed Sacrament He has fulfilled His word, ‘Lo, I am with you always, even unto the end of the world,’ and we will worship and adore Him where we know we can always find Him, viz., in the Blessed Sacrament of the Altar.”

The excellent, earnest, zealous and self-sacrificing men, who, following the teaching of Dr. Newman, and especially of Tract XC., have adopted such opinions and have such objects in view, are now exceedingly numerous, and increase in number every year. There are already more than 1,000 churches in England where the mediæval eucharistic vestments, the symbol of the sacerdotal doctrine, are worn. Many practices, abrogated at the Reformation, are being revived: prayers and masses for the dead, invocation of the Virgin and Saints, withholding the cup from the laity, omission of half the words of administration, obligatory fasting communion, obligatory confession, the employment of the Use of Sarum simultaneously with the Communion Office, or in its place. The clergymen of whom we are speaking have recommended themselves by their active work amongst the poor. A still larger number of clergymen hold more or less of their special opinions, though they do not go the length of wearing the vestments, which have been pronounced contrary to the existing law. A number of the clerical seminaries which prepare young men for orders are understood to sympathize, more or less, with the revived sacerdotal theology, without going to what are called extreme lengths. The same system has hearty and conscientious patrons on the bench of bishops. Seven of the august and exalted Prelates of English sees have shown a visible encouragement for these excellent men by wearing the obsolete mitre, which was discarded at the Reformation as a symbol of the unreformed Church. The old-fashioned High Church clergymen give the men of movement the countenance of their friendly indulgence. The influence of the movement in the press is enormous; it has some of the ablest reviews and journals. One of their organs, in a retrospect of the extraordinary change which has taken place during the last half century, is perhaps justified in its exultant prophecy that when another fifty years have passed the mediæval vestments will be worn and the mediæval doctrine taught in every parish in the Church of England. Holy Scripture will no longer be the supreme rule of faith. The inspired clergy who provided the Bible will be its sole authoritative interpreter. The representatives of the theology and history of the National Church during the last three centuries and a half will, according to this view, if not altogether extinct, be reduced to a small and insignificant set of eclectic and pedantic purists.

The other great school of the clergy represents Primitive

or what are known as Reformation principles. They may be roughly described as those who believe the English Reformation, as represented in the Prayer-Book and Articles of the English Church, to have arrived as nearly as may be at the mind of the Apostolic and sub-Apostolic ages. They do not regard the Reformers as having any absolute authority like that ascribed to Popes or to inspired teachers; but they hold that the Reformation was a tremendous and almost unique crisis, and that the subjects in dispute were then thoroughly sifted and the conclusions obtained satisfactory. They do not mean that any mere human set of statements, ranging over a vast variety of matters of the greatest importance, is incapable of improvement; but they consider that the attempt to alter them would let loose such a turbulent flood of discord that the small possible gain would be infinitely overbalanced by the seas of trouble which would follow. And they gladly recognise the close and accurate correspondence between the documents to which they have sworn allegiance and the language of Scripture and of the Primitive Church. They see no reason whatever for altering the principles on which the Church has rested for three centuries and a half, and under which the country has grown free and great; and although they are anxious to live at peace with all men and to tyrannize over no man's conscience, they can find no conceivable ground for altering these principles in order to accommodate what appears to them the ill-omened desire of pious men to revert to the times of darkness and superstition. In all quietness and modesty they hold to their own opinions.

What, then, are these Reformation principles? It would be, of course, impossible to set them forth at length, or with scientific precision, in the limits of a brief article; but they can be indicated with sufficient clearness in the phraseology of the Prayer-Book and Articles.

1. Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary for salvation.

2. The Three Creeds . . . ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

3. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith.

4. The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all these things that of necessity are requisite to the same.

5. We pray for the good estate of the Catholic Church . . . that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

6. [The Church is not infallible.] As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith.

General Councils . . . when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained of them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

7. It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, unless he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation to call and send Ministers into the Lord's vineyard.

8. [The Orders of an Episcopal Church, and the historical aspect of the Episcopate.] It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. . . . To the intent that these Orders may be continued, and reverently used and esteemed in the Church of England: no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the Form hereafter following, or hath formerly had Episcopal Consecration, or Ordination.

9. Sacraments ordained of Christ be not only badges or tokens of men's professions, but rather they be certain sure witnesses, and effectual signs of grace, and God's goodwill towards us, by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him.

10. There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

11. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures.

12. [Discouragement of non-communicating attendance.] The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them.

13. [Definition of Regeneration.] Baptism . . . is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

14. The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

15. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

16. Whereas it is ordained in this office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy

Receivers, and for the avoiding of such profanation and disorder as might otherwise ensue;) yet lest the same kneeling should by any persons, either out of ignorance or infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.

17. The Cup of the Lord is not to be denied to the Lay-people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

18. The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

19. Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death until His coming again.

20. Why was the Sacrament of the Lord's Supper ordained?—For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

21. [No obligation of fasting reception.] What is required of them who come to the Lord's Supper?—To examine themselves, whether they repent them truly of their former sins; steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

22. [No change of ceremonies without special authority.] It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

23. Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

24. [No ceremonies recognised except those in the Prayer-Book.] The Book of Common Prayer and Administration of the Sacraments [and other Rites and Ceremonies of the Church according to the use of the Church of England.

25. The particular forms of Divine worship, and the Rites and Ceremonies to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that, upon weighty and important considerations, according to the exigency of times

and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem necessary or expedient.

26. The godly and decent order of the ancient Fathers hath been altered, broken and neglected . . . with multitude of Responds, Verses, vain repetitions, commemorations and synodals.

27. Whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm ; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln ; now from henceforth all the whole realm shall have but one use.

28. [The Bishop to decide in case of diversity.] Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book ; the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

29. Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?—I will so do, the Lord being my helper.

30. Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition : some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge ; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected.

31. Although the keeping or omitting of a Ceremony, in itself considered, is but a small thing ; yet the wilful and contemptuous transgressing of a common order and discipline is of no small offence before God. "Let all things be done among you," saith St. Paul, "in a seemly and due order" : the appointment of the which order pertaineth not to private men ; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorised thereunto.

32. Some [Ceremonies] are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable ; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us : whereunto the multitude used in his time was not to be compared ? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken than declare and set forth Christ's benefits unto us. And besides, Christ's Gospel is not a Ceremonial Law (as much of Moses' Law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit.

33. [The Royal Supremacy.] We give not to our Princes the ministering either of God's Word, or of the Sacraments . . . but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God Himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

34. [Independence of the Patriarchate of the West.] The Bishop of Rome hath no jurisdiction in this Realm of England.

35. [Communion every Sunday not absolutely ordered except in Cathedral and Collegiate Churches and Colleges where there are many Priests and Deacons.] Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion until the end of the general Prayer for the whole state of Christ's Church militant here in earth, together with one or more of these Collects last before rehearsed, concluding with the Blessing.

In Cathedral and Collegiate Churches, and Colleges where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least.

36. [The work of Grace.] They which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

These quotations are sufficient to sketch the general outline of Reformation principles. Some of them would, of course, be acknowledged without modification by the new sacerdotal school; but when they are thus put together they describe the evangelical, not the sacerdotal, position. It is because of the predominance of these principles that those who are represented by "the Lord's Day and the Holy Eucharist" wish to alter the Prayer-book. Their most sincere and sympathetic adherents amongst the clergy would probably be found now amongst those who subscribe to the great Evangelical societies. Amongst that large central mass of moderate clergymen who conform quietly to the prevailing tone of the time, who do not look very deeply into matters of controversy, and whose weight does not count very greatly in either direction, there would also be a very considerable number who, when the issue should be put to them clearly, would not wish the Reformation undone in such very serious matters as are now suggested. Amongst the old-fashioned High Churchmen—the men of the school of Hooker—there would also probably be many who prefer on the whole that things should remain as they are. The vast majority of laymen have not the least conception of the meaning of the tendency which is gradually being brought to bear upon them, nor of the proportions to which the sacerdotal movement has grown. They like beauty and solemnity in their services, but all their religious ideas

are in the groove of the Reformation. They joined instinctively some years ago in the shortsighted policy of Lord Beaconsfield's attempt to "put down Ritualism" by Act of Parliament, but they did not in the least measure the forces that were against them, nor see how strong was the grasp which the mediæval spirit had taken of a large and constantly increasing section of the clergy.

Some of the leading men of the Church would rather hear no more about the distinctive principles of the Reformation. They are justly anxious for the peace and cohesion of the National Communion, and they consider that it should be maintained on the terms of those who have shown themselves to be most in downright earnest about propagating their opinions—the new sacerdotal school. Lord Halifax has some show of reason for speaking of "the Catholic Revival, which has transformed the Church of England, and is now thankfully accepted by the authorities of the Church." And the adherents of the principles of the Reformation have made many disastrous blunders. They have, in the American phrase, "given themselves away." The policy, pursued by a section of them in appealing to the law—the policy, as it has appeared to the new sacerdotal school, of persecution—has alike, whether victorious or unsuccessful, given a greater stimulus than any other contrivance could have supplied to the distinctive pre-Reformation sentiment, opinions and practices. The determination of many of them to adhere to a merely accidental type of ecclesiastical decoration, arrangement and musical rendering, and the refusal to accept the results in the national character and culture of that great wave of taste known as the Romantic Revival—introduced into this country by Sir Walter Scott, Southey and Coleridge—have withdrawn from their support immense numbers of educated men and women. They have not realized the lesson of the fact that the true home of religious music and oratorio is evangelical Germany. Ninety-nine hundredths of those who think they prefer "High Church" to "Low Church" do so solely because they identify "High Church" with beauty, solemnity, and "hearty services," "Low Church" with ugliness and dulness. And, again, the more conscious and strict adherents of Reformation principles have been lacking in leadership. That they have been marvellously abundant in good works is evidenced by the annual report and meeting of the Church Missionary Society, and by the subscription-lists of countless philanthropic enterprises; but they have not known how to make their influence felt in the affairs of the Church and nation at large. They have, to a great extent, stood aloof from Convocation, Church congresses, diocesan conferences. Their training colleges for a

growing supply of young ministers have been few and far between. Though their general popular literature is enormous, they have absolutely no propaganda of the distinctive principles which give them their situation in the Church, the distinctive principles of the Reformation, as some would say with confidence—especially since the latest development of the pre-Reformation school—the distinctive principles of the Prayer-Book. Young people, becoming alive to these things, and asking for Church principles, have been obliged to receive them from the literature which is more or less tinged with the new sacerdotal spirit. And the very simplicity of plain Primitive and Scriptural principles will always, as our Lord and St. Paul warned us, attract to itself a very large amount of intellectual scorn. There was something to be seen of this during the days of the Tractarian movement. It shows itself constantly in the writings, and even in the holiest and best men of that movement. The new school, on the other hand, has had every conceivable advantage: persecution, imprisonment, the ablest possible leaders, the most eloquent preachers, lives of conspicuous devotion, the support of the example of the mediæval churches in the East and West from the end of the third century to the present day, an unexpected amount of public patronage, a wide encouragement on the part of Bishops—some on account of admiration for good works and lives, some on account of sympathy with principles—the general acceptance of the theory constantly repeated that when a diocese, cathedral or parish has once been won to the sacerdotal movement it must never again be conceded to distinctive Reformation principles, the hearty adoption by the movement of the simultaneous impulse in favour of Romantic forms in architecture, music and taste, a perseverance and cohesion amongst themselves which the other side have been unable to show, a skill and ability worthy of their great leader Newman himself (of whom we are told that he almost made the Church of England as we see it), and of the famous Tract XC.

Would it not be better to accept the policy of deliberate silence, join heartily with the sacerdotal movement, drop whatever is distinctively evangelical about the Reformation, never mention its principles in public teaching, and leave them entirely to the Nonconformists?

It is absolutely and fundamentally impossible. Adherence to the principles of the Reformation is no mere *esprit de corps* or family tradition. It is with those who understand and hold them a matter of vital truth; with them the Scriptures will always be the supreme rule of faith. The men who handed down the Scriptures did not invent the words which give them their sole importance. Their sole importance lies in the

fact that they contain the living words of the Son of God, the inspired words of inspired Apostles. Among witnesses to Holy Scripture and its meaning the Primitive Church is pre-eminent in importance, but the appeal is in each individual case to the private judgment of the individual conscience. The word "Catholic" has a spurious use when it is applied to any possible developments or institutions of a Church calling itself Catholic. Its true use was defined by St. Vincent of Lérins: "Quod semper, quod ubique, quod ab omnibus." That must include the most important time of all, the time of the New Testament itself. The episcopal form of government is true in fact and fitness; but there is nothing in Scripture to suggest the doctrinal and mystic theories of Apostolical succession. The Christian minister is a Presbyter, not technically a Sacerdos. Baptismal regeneration is a new birth into conditions of spiritual influence. There are many means of grace, of which Holy Communion is the chief. The minister is not a sacrificer; for the sacrifice which is commemorated was Christ's death upon the cross for our redemption, Who made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in His holy Gospel command us to continue, a perpetual memory (in no sense a revival) of that His precious death until His coming again. What we offer to God at the Holy Communion is money, unconsecrated bread, unconsecrated wine, oblations in kind, as symbols of His gifts, and prayers: "We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty"; we offer gratitude: "We, Thy humble servants, entirely desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving"; and we offer ourselves: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee. . . . And though we be unworthy through our manifold sins to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences." To the adherent of Reformation principles the service is rightly called "the administration of the Lord's Supper," and the board "the Lord's Table." The presence of our Lord is spiritual; the Body of Christ is given, taken, and eaten only after a heavenly and spiritual manner; and the mean whereby the Body of Christ is received and eaten in the Supper is faith. The adherents of Reformation principles believe that all rites, ceremonies, and doctrines outside the Prayer-Book were, according to the title and prefaces, deliberately dismissed at

the time of the Reformation, and they are content that it should be so. They believe that, as to ecclesiastical dress, the custom of three hundred years is a sufficient guide; they wish to wear what will as little as possible call away attention from weightier things, so long as decency and order are observed, in accordance with primitive principle. They find that in the primitive Church, as well as at the Reformation, the laity had a due share with the clergy in the settlement of the affairs of the Church, and they are opposed to exclusive clerical domination. They accept equally the civil and ecclesiastical jurisdiction, each in its own sphere. They altogether distrust tradition, remembering that a false tradition about the meaning of our Lord's parting words to St. Peter about St. John was current even amongst the Apostles themselves. They adhere to the principle of national Churches as an obviously convenient and natural arrangement, dating from the time when the Roman Empire broke up into the Teutonic kingdoms, and they are jealous of the members of one national Church borrowing the principles and customs of another without due authority.

These are, to speak quite generally, some of the distinctive principles and ideas of the Reformation as over against the principles and ideas of the previous era. Perhaps an official who from his position is obliged to stand outside all party combinations is in a better situation to estimate fairly the prospects of these principles and ideas than any who are members of particular sacerdotal or Evangelical organizations.

First, these principles will assuredly never die. They appear to be founded alike in history and Scripture, and they have been the strongest moral force the country has ever known. Fortunately, the intercourse between the two sides of the National Church is frequent and friendly, and many who believe themselves to be rigidly and exclusively sacerdotal are, in reality, largely under the influence of Reformation ideas. In the general consent of the present age to abandon all authority and discipline, except in matters of morality, such a mixture of ideas is a very probable result. The important thing is that those on whom these principles depend for their maintenance should understand in what way they are essential to their position.

Secondly, the position of those who accept the Reformation is immensely strong in the fact that the formularies of the Church of England were arranged by those who carried out the Reformation, and as a plain matter of fact express their convictions. They are, as yet, intact and unchanged. And any serious demand for change on the part of the new sacerdotal school would be in the last degree unwise from their own

point of view; the laity would probably insist on, at least, an equal share in such a revision with that which they had at the time of the Reformation, and it is quite possible, when it should come to an actual matter of practical fact instead of talk, that the sacerdotal school might lose more than it had hoped to gain. An absurd mistake has been made both by secular journals and by simple and unthinking clergymen when they have noticed the advice of some of the Bishops to their dioceses to accept the Lincoln Judgment. It has been supposed that all who did not before use the disputed practices were now to adopt them. What the Bishops meant was obviously that none were to do the things that had been forbidden. All that has been decided is that such practices are not inconsistent with a conceivable interpretation of the law. Those who did not use them are left entirely where they were.

Thirdly, the adherents of the principles of the Reformation have the laity behind them. There can be no doubt of that. The laity do not know much of mediæval doctrines, and perhaps less of controversy; but they understand and love the Bible, and they have an undying and inextinguishable hatred of priestcraft. That is enough. It is one of the unfavourable results of the new sacerdotal movement that, like the system of the great Roman Church, it has been obviously driving educated men from public worship, and depending in the main on the emotions of devout women. Where the preachers of the movement have attracted men, it has been, as they would themselves allow, because they have dropped for the time their distinctive sacerdotal tenets. Scepticism, throughout the course of history, has attended as a Nemesis on distorted and disproportionate religious belief.

Fourthly, a great access of strength will necessarily come to the adherents of Reformation principles now that they have dropped the fatal policy of persecution or prosecution, let it be called what it may. All talk about forming a Parliamentary party and obtaining legislative changes is futile. It can only increase the cohesion of those against whom the weapon is directed, and react unfavourably on the condition and estimation of those who employ it. Spiritual matters must be dealt with spiritually, that is, by discussion, arguments, appeals to Scripture and the Primitive Church, by love and by prayer.

Fifthly, the friends of the Reformation, it is plain, will now direct their energies to legitimate missionary efforts at home. They will study more deeply the history of the principles which they profess, explain them in clear and simple language, and bring them within reach of every home in the country. The vast sums which they have spent on litigation will now be free for the education of young men for the

ministry, the erection of theological colleges and middle-class schools. Having learnt the lesson that bitterness and invective only recoil on those who use them, all their efforts will be animated by the Christian graces of candour, humility and patience.

It was to support, in however small a way, such principles, without a tinge of party spirit, that this Review was founded. That policy it will continue to follow, and, in view of recent events, with far greater hopefulness than before. It will endeavour, in truth, to be a "Churchman" of the Church of England, pure and simple. It will endeavour to promote intelligent discussion, and will aim at enabling those to whom sacerdotalism has become, after fifty years' nurture, a venerable and indisputable tradition to understand better the reasons which induce so many to remain loyal to the point of view of the Reformation. May God grant that the end of all may be, in those words which we all alike use in the prayer for the Catholic Church, and which have before been quoted in this paper, that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life!"

WILLIAM SINCLAIR.

Short Notices.

Gleanings from a Ministry of Fifty Years. By the Rev. Charles Holland. Cheaper edition. Pp. 311. Elliot Stock.

THE name of Charles Holland, of Petworth, is well known and honoured in the South of England. Mr. Holland modestly apologizes for the publication of these fifty sermons; but he has conferred an obligation, not only on his own people, but on the Church at large. The sermons are models of short, simple, clear evangelical expositions, and will be very valuable amongst the extraordinary perversions of truth which pass for theology in the present day. Special attention may be called to "Christ our High Priest," the two sermons on "Church and Churches," "The Perpetual Memory of His Precious Death," and the two also on "The Future of the World and the Church."

Thoughts upon some Words of Christ. By David Wright, Vicar of Stoke Bishop, Gloucestershire. Pp. 156. Elliot Stock.

We are glad that these very original and striking discourses have appeared in a cheaper edition. Mr. Wright does not always answer the question he raises, but in some cases the questions perhaps permit of no answer, and it is as well that they should be raised as a safeguard against a narrow and one-sided theology. The saying of our Lord, that Sodom and Gomorrah would have repented if He had been there, suggests the idea that there may possibly be some compensation for that unhappy race, because of the fact that they never heard Him. The sermons on "The Creation Sabbath," "The Redemption Sabbath," and "The Sabbath of Man" suggest very interesting inquiries and reflections. It is not likely

that all will agree with the treatment, but it is desirable that such thoughts should pass through the minds, even of the most rigid Sabbatarians. In other sermons such difficulties are reverently treated, as the saying "Let the dead bury their dead," the calling of Judas, and the reward of humility. The book is as devout as it is inquiring.

Matches that Strike. By the Rev. Charles Bullock, B.D. Pp. 298.

Home Words Publishing Office.

This is a very bright and attractive collection of anecdotes, illustrations and characteristics. In these days, when so many persons are called upon to make speeches, such a sound and well-chosen compilation will be found very useful. There is an alphabetical index of the contents at the beginning, which shows that there are some 360 of these short papers. Apart from any use they may be to speakers, they supply cheerful and pleasant reading for odd moments. The book might be particularly recommended to those whose opportunities of reading and collecting for themselves are necessarily limited. Among those whose characteristics are illustrated are President Lincoln, Archbishop Thomson, Ben Jonson, Bishop Butler, Bishop Blomfield, Sir David Brewster, Browning, Lord Cairns, Dean Burgon, Dean Mansell, Fletcher of Madeley, King George III., General Havelock, Haydn, Henry Martyn, Dr. Johnson, King Louis XII., Sir James Mackintosh, Dean Stanley and Archbishop Tait. The papers all have a useful point. The title of "Matches that Strike" may be said to apply to all of them.

Four Biographical Sketches. By the Rev. John Morgan. Pp. 206.

Elliot Stock. 1892.

Mr. Morgan has given us in this book short, useful biographies of four eminent Welshmen—Bishop Ollivant, Bishop Thirlwall, the Rev. Griffith Jones of Llanddowror, and the late excellent Q.C., Sir Thomas Phillips. The memoirs are written with full knowledge of the subjects, and with intelligent sympathy for the different characters. The volume concludes with a paper on the condition of the Church in Wales, where the weakness of the case of the assailants is strongly and temperately shown. It is, however, a grave question for Welsh Churchmen whether their best line of policy is their absolute identity with the English Church. Such a policy may suit the English residents in Wales, but it is not one likely to arouse the enthusiasm of the native population. It would have been highly desirable, if it had not been too late, that the four Welsh sees should have been erected into a separate province, with a Primus, or Archbishop, of their own, and with powers of dealing with their own difficulties separately from the English provinces of Canterbury and York. Such a line would have brought out all the native patriotism of the Welsh race, which in reality differs more from the English than does the English from the Scotch. This book may be strongly recommended as illustrating contemporary religious life in Wales.

Cloister Life in the Days of Cœur de Lion. By the Dean of Gloucester.

Illustrated by Herbert Railton. Isbister and Co.

The Dean of Gloucester's studies in mediæval ecclesiastical history are always delightful. His own sympathies are well known to be strongly on the side of primitive and reformed Christianity, but he can write with intelligent and affectionate admiration of the great saints of mediæval days, and their glorious works. The heroes of whom he chiefly speaks are Hugh of Lincoln, Abbot Samson of Bury St. Edmunds, the builders of Tewkesbury, Simon de Montfort, in connection with Evesham, and Osric of Northumbria, and the finding of his body at Gloucester Cathedral. A description of life at the existing Grande Chartreuse, as an example of Carthusian sentiment and practice, forms an appropriate ending to the volume. The Dean has searched amongst the ancient autho-

rities to good purpose, and in each case has given a charming narrative full of illustration and anecdote. His style is picturesque and easy, and is sure to secure a popular audience for his work. Mr. Herbert Railton, who is the principal illustrator of the volume, is well known for his genius for the sympathetic and effective reproduction of the gems of Gothic architecture, and Mr. Quinton is an able and faithful coadjutor. The pictures are exceedingly beautiful. Dr. Spence has made his reputation as a diligent commentator and theologian, but these reproductions of mediæval religious life in connection with the vast ecclesiastical monuments of a past era are well worthy of the leisure hours of a modern Dean.

MAGAZINES.

Messrs. Cassell commence a new and important series in *Cottage Gardening*, filled with useful information.

Little Folks (Cassell) is as usual written with sympathy, discrimination, and good taste.

The Cottager and Artisan (R.T.S.) provides wholesome reading in large type, and excellent illustrations.

Friendly Greetings (R.T.S.) has forty short papers on useful subjects for the people.

Small Change is the *Home Words* number for Christmas. Certainly a wonderful pennyworth.

The Expository Times (T. and T. Clark, Edinburgh) contains an admirable paper on the late Professor Thomas Hill Green, of Balliol.

The contents of the Christmas number of the *Boy's Own Paper* will strongly recommend it.

The *Boy's Own Paper* has papers on Our Lighthouses, Recreation from a Health Point of View, and some capital stories and mechanical hints.

Starshine is the Christmas number of the *Girl's Own Paper*, and contains an agreeable mixture of stories and sketches.

In *Sunday at Home* (R.T.S.) Preb. Gordon Calthrop writes on "The Parable of the Unjust Steward," Dr. Robertson on "The Teaching of Jesus," Mr. Treanor on "Life in our Lightships," and there are other papers of the usual high level.

The *Cornhill* (Smith, Elder and Co.) gives some unpublished letters of Charles and Mary Lamb, and has a bright sketch of "Life up a Creek in Demerara." There are also some interesting facts about the "Rise of Modern Towns."

Good-will to Men (*Home Words* Office) is *The Fireside* Christmas number. It contains a capital sketch by the Rev. P. B. Power, a devotional paper by Dr. James, an account of a quaint old Welsh service, and other seasonable fare.

The Church Sunday School Magazine begins a series of papers by Mr. Palmer, the secretary, on what the Sunday School Institute has done for Church Sunday-schools. There is also an excellent paper by Mr. J. G. Talbot, M.P., on the neglect of religious instruction in elementary schools.

The *Girl's Own Paper* (R.T.S.) contains an article by H.R.H. Princess Mary Adelaide, Duchess of Teck, describing her admirable society for making clothes for the poor, to which she and the Princess Mary Victoria have for some years devoted great personal exertions. Miss Tytler writes charmingly on the Electress Sophia, and there is besides a great variety of useful and lively papers.

In the *Leisure Hour* (R.T.S.) the second paper on "The Peoples of Europe" takes up Italy. There are instructive articles also on the Chinese Discovery of America, Tennyson, the Botanic Gardens at Oxford, Queer Customs of the Black Country, Childhood (by Preb. Harry Jones), Adventure on the Diamond Field, and in Natural History on the Great Auk, and the new Carnivorous Animal from Madagascar in the Zoological Gardens.

The veteran *Blackwood* contains some charming lines by the present Duchess of Sutherland on the victims of the wrecks of the *Bokhara*, *Roumania*, and the Scotch express. They vividly give the effect of horror in the minds of those who hear, at a distance, of the violent deaths of their loved ones. Two important articles are "The Recovery of the Soudan" and "Election-week in America."

In the *Newbery House Magazine* (Griffith, Farran and Co.) should be noticed an account of an ancient Ethiopic MS., giving a sketch of the supposed repentance of Pilate, and notes on the discovery of the Trappist Monastery in Mongolia, by H. Savage Landor. "The Leaves from the History of the Livery Companies" give us this month the "Mercers" and the "Drapers."

The *Review of the Churches* gives an article on the newly-discovered Apocryphal Gospel and Apocalypse of St. Peter. The Bishop of Cork, the Dean of Connor, Archdeacon Meade, Principal Moore, Mr. Crauford, of the Methodists, and Mr. Edgar, Moderator of the Presbyterians, write on the results of Disestablishment in Ireland. A new Round Table Conference begins on the success of the Y.M.C.A. The narrative of the First United Congress of the Chief Nonconformist Communion in England is remarkably interesting.

In *The Quiver* (Cassell and Co.) Dean Payne Smith throws light on the history of Elijah and Jezebel; the prolific pen of the Rev. P. B. Power moralizes on "The Frosted Coal-heap." The paper on London churchyards has charming illustrations of the fountain at St. Paul's; St. Botolph, Billingsgate; St. Botolph, Aldersgate; and Bunhill Fields. Prebendary Harry Jones writes on "Taking up the Cross."

New and Old (Griffith, Farran and Co.) addresses itself to the adherents of the Oxford School amongst the working classes. "It may seem a matter of unimportance to some people, for instance, where the celebrant stands as he celebrates Holy Communion. To those who hold the ancient Catholic teaching about Holy Communion there is the very greatest importance whether the priest stands as the people's representative before God's altar to offer the memorial sacrifice of the death of Christ, or whether it be a mere reading of a service to remind us of a great historical event." This is hardly a fair alternative.

The Sunday School (Kenneff, Berri, N.B.) is an attempt to interest teachers in bridging over the gap between the time of leaving school and a more serious age. The idea is, that all children leaving school should be invited to join the Sunday School College, a kind of international society or institute. *The Sunday School* is a penny weekly paper intended to engage the teachers in this work. It is about the size of the *St. James's Gazette*, and has interesting lessons and papers. There is a charming article by Professor Milligan on "Tennyson's Use of the Bible."

The Thinker. (Nisbet and Co.)

In the course of nearly 100 pages gathers into focus the most important current theological literature from all parts of the world. We gladly quote the following passage from a review of Cheyne's *Bampton Lectures on the Psalter*. It is itself a passage from the *Church Quarterly Review*: "Tradition marks out no great post-exile poet. History knows nothing of any Maccabean psalm-writers. Tradition and history are alike disregarded because of the necessities of the critical theory of Israel's religious development. We decline to give up the ancient tradition of the composition of the Psalter, which, though no absolute demonstration of its truth can be given, is supported by many solid considerations, and corresponds fairly with the general historical circumstances."

We have also received *Light in the Home*, *The Child's Companion*, *Our Little Dots*, *The Dawn of Day*, *The Child's Pictorial*, *The Church Missionary Intelligencer*, *The Church Missionary Gleaner*, *The Children's World*, *Awake*, *The Boy's and Girl's Companion*, *The Church Worker*,

Light and Truth (the organ of the Reformation in Spain and Portugal), *The Anglican Church Magazine*, and the *Bible Society Monthly Reporter*.

We reserve for further notice "Old Testament Theology," by Schultz (T. and T. Clark, Edinburgh); "The Witness of the Epistles," by the Rev. R. J. Knowling (Longmans); "Did Moses write the Pentateuch after all?" Rev. F. E. Spencer (Elliot Stock); "Horæ Evangelicæ," the Rev. Canon Birks (Bell and Sons); "Book by Book" (Isbister); "The Critical Review," (Clark, Edinburgh); "Faith," by H. C. Beeching (Percival and Co.); "The Great Poets Birthday Album" (Eyre and Spottiswoode); "Morality in Doctrine," by Bright (Longmans); "The Dawn of the English Reformation," Worsley (Elliot Stock); "A Long Chase" (Sunday School Union); "Apologetics; or, Christianity Defensively Stated," Bruce (Clark, Edinburgh); "Thoroughness," Thain Davidson (Partridge); "Some Australian Sermons," Owen (Elliot Stock); "Memoirs of William Marcus Falloon," by Hugh Falloon (Thompson and Co.); "Cross-bearing" (Elliot Stock); "Prayer Thoughts," Garland (Elliot Stock); "The Romanes Lecture, 1892" (Clarendon Press); "The Pillar of the Night" (Hodder and Stoughton); "Rachel, Lady Russell," by Emma Marshall (Seeley and Co.); "Expository Lectures and Sermons," Elmslie (Hodder and Stoughton); "Teachings for the Church's Year," Macpherson (Church of England Sunday School Institute); "Home Weal and Home Woe" (Nisbet and Co.); "How to Read the Prophets," Blake (Clark, Edinburgh); "The Newly-recovered Gospel of St. Peter," J. Rendel Harris (Hodder and Stoughton); "The Sermon Year Book" (Hodder and Stoughton); "At the Holy Communion," Moule (Seeley and Co.).

THE MONTH.

THE event of the month is the publication of the recently discovered Apocryphal Gospel of St. Peter and the equally Apocryphal Apocalypse of St. Peter. A detailed account of this work will be given in a future number. It is enough here to say that this ancient voice from an Egyptian tomb dates probably from nearer the beginning than the middle of the second century.

As in a short space it quotes St. Matthew six times, St. Mark five times, St. Luke nine times, and St. John eleven times, its evidential value would be of enormous importance.

The Archbishop of Dublin, with the Bishop of Clogher, Canon Meyrick, the Rev. D. Noyes, Père Hyacinthe, and others, has admitted the Rev. D. Regaliza, a Spanish deacon of the Reformed Church, Pastor of Villescusa, to the presbyterate; following the example of the Jansenist Church in Holland, who gave episcopal orders to the Old Catholics of Germany. The new Presbyter wore the crossed white stole—the colour adopted by the Reformed Church, after the ancient Mozarabic custom of Spain. About ninety persons partook of the Holy Communion and sixteen were confirmed.

The Rev. William Covington, who has been appointed prebendary of St. Paul's, was 18th Wrangler at Cambridge, 1st Class Theological Tripos, University Hebrew Prizeman and Scholar, and Scholar of St. John's College, Cambridge. His first curacy was with Archdeacon Sinclair, of Middlesex, at Kensington, and he has

been twenty-five years in the diocese of London. He is a Liberal-Evangelical, and Examining Chaplain to the Bishop of Worcester.

A magnificent gift of £25,000 has been made by the Goldsmiths' Company for providing dwellings for the poorest classes in London. It will be administered by the Guinness Trustees.

The memorandum of the Protestant Churchmen's Alliance in reference to the Lincoln Judgment is, to some extent, in the same direction as that of the Church Association. They say that "the Alliance should pursue with greater vigour than ever its mission to instruct the people of England by means of sermons, lectures, classes and the publication and circulation of literature, as to the real objects of the Ritualists, and in the history of the Church of England, and the true meaning of her doctrines and formularies."

The latest statistics of the Baptist Union of Great Britain and Ireland show that there are now in the Baptist Union about 2,000 churches, 1,449 pastors, and over 200,000 members.

The return of Wesleyan Methodism in great Britain is : Ministers, 2,071 ; members, including those on trial, 452,499. The amounts raised on the past year for the Connexional Funds were : Foreign Missions, £123,853 ; Home Missions, £36,899 ; Auxiliary Fund, £34,371 ; Children's Maintenance Fund, £31,969 ; School Fund, £23,890 ; Theological Institutes, £12,033 ; General Chapel Fund, £8,933 ; Education Fund, £6,396 ; Extension Fund, £1,620. A total of £378,139 has been spent on new chapels and enlargements completed during the year, and in the reduction of chapel debts ; 355 other cases, needing a further outlay of £278,736, have received official sanction.

The Bishop of Durham has published a very important and beautiful Charge, which will receive further notice in a later issue. Its title is "The Incarnation a Revelation of Human Duties." He treats of the Brotherhood of Man ; the Duties and Trials of Everyday ; the Desirability of a Simpler Type of Living ; the Dignity of Manual Labour ; the Housing of the Poor ; the Family as the Unit of Humanity ; the Brotherhood of Classes ; the Brotherhood of Nations ; and the Duty of the Church towards the Nations in Promoting a Policy of Peace.

The Bishop of London has consented to preside at the annual meeting of the Central Sunday Closing Association at Exeter Hall on February 19, 1893.

The Rev. Richard Free, sometime minister of Orange Street Chapel, Leicester Square, has recently been appointed under license of the Bishop of Marlborough to the charge of Rackham Street Mission, North Kensington. Mr. Free is an author of considerable repute, and during the time he has been at the Mission his preaching has increased the congregation tenfold.